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ABSTRACT

This reference grammar presents a structural description of the orthography, phonology, morphology, and syntax of Amharic, the national language of Ethiopia. The Amharic material in this work, designed to prepare the student for speaking and reading the language, appears in both Amharic script and phonetic transcription. See ED 012 044-5 for the author's two-part "An English-Amharic Dictionary of Everyday Usage." [Not available in hard copy due to marginal legibility of original document.] (AMM)

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An Amharic Reference Grammar

by
Wolf Leslau

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AN AMHARIC REFERENCE GRAMMAR

by

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90024

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PREFACE

Amharic is the national language of Ethiopia. It belongs to the Semitic family of languages, the other Semitic languages of Ethiopia being the following: Geez (the language of liturgy, no longer spoken); Tigre and Tigrinya in the north; Gurage, Harari, Argobba and Gafat in the south.

Another family of languages spoken in Ethiopia is the Cushitic group, which includes Galla, Somali, Agau, Sidamo, Kafa, and many others.

Owing to political and social conditions, Amharic is gaining ground throughout the whole country. Amharic is used in business, government, and instruction. Newspapers are printed in Amharic as are numerous books on all subjects.

1. THE ALPHABET

Amharic is written from left to right.

The Amharic alphabet has thirty-three basic symbols, not counting the four labiovelars. Each symbol has seven different shapes traditionally called 'orders' according to the vowel with which the basic symbol is combined. It should be kept in mind that each graphic symbol represents a consonant together with its vowel, that is to say, the vocalic element cannot be detached from the consonantal element. It is, therefore, a syllabary rather than an alphabet, but for the sake of convenience it will be designated as 'alphabet'.

The Amharic alphabet is different from that of the other Semitic languages. Beside the traditional order, the students of the church schools use the order of the Hebrew alphabet known as abugida.

The alphabet in the traditional order is given below. For details on the tracing of the various symbols, see my Amharic Textbook.

ALPHABET

ä	*u*	*i*	*a*	*e*	*ə*	*o*
ሀ *ha*	ሁ *hu*	ሂ *hi*	ሃ *ha*	ሄ *he*	ህ *hə, h*	ሆ *ho*
ለ *lä*	ሉ *lu*	ሊ *li*	ላ *la*	ሌ *le*	ል *lə*	ሎ *lo*
ሐ *ha*	ሑ *hu*	ሒ *hi*	ሓ *ha*	ሔ *he*	ሕ *hə*	ሖ *ho*
መ *mä*	ሙ *mu*	ሚ *mi*	ማ *ma*	ሜ *me*	ም *mə*	ሞ *mo*
ሠ *sä*	ሡ *su*	ሢ *si*	ሣ *sa*	ሤ *se*	ሥ *sə*	ሦ *so*
ረ *rä*	ሩ *ru*	ሪ *ri*	ራ *ra*	ሬ *re*	ር *rə*	ሮ *ro*
ሰ *sä*	ሱ *su*	ሲ *si*	ሳ *sa*	ሴ *se*	ስ *sə*	ሶ *so*
ሸ *šä*	ሹ *šu*	ሺ *ši*	ሻ *ša*	ሼ *še*	ሽ *šə*	ሾ *šo*
ቀ *qä*	ቁ *qu*	ቂ *qi*	ቃ *qa*	ቄ *qe*	ቅ *qə*	ቆ *qo*
በ *bä*	ቡ *bu*	ቢ *bi*	ባ *ba*	ቤ *be*	ብ *bə*	ቦ *bo*
ተ *tä*	ቱ *tu*	ቲ *ti*	ታ *ta*	ቴ *te*	ት *tə*	ቶ *to*
ቸ *čä*	ቹ *ču*	ቺ *či*	ቻ *ča*	ቼ *če*	ች *čə*	ቾ *čo*
ኀ *ha*	ኁ *hu*	ኂ *hi*	ኃ *ha*	ኄ *he*	ኅ *hə*	ኆ *ho*
ነ *nä*	ኑ *nu*	ኒ *ni*	ና *na*	ኔ *ne*	ን *nə*	ኖ *no*
ኘ *ňä*	ኙ *ňu*	ኚ *ňi*	ኛ *ňa*	ኜ *ňe*	ኝ *ňə*	ኞ *ňo*
አ *a*	ኡ *u*	ኢ *i*	ኣ *a*	ኤ *e*	እ *ə*	ኦ *o*
ከ *kä*	ኩ *ku*	ኪ *ki*	ካ *ka*	ኬ *ke*	ክ *kə*	ኮ *ko*
ኸ *hä*	ኹ *hu*	ኺ *hi*	ኻ *ha*	ኼ *he*	ኽ *hə*	ኾ *ho*
ወ *wä*	ዉ *wu*	ዊ *wi*	ዋ *wa*	ዌ *we*	ው *wə*	ዎ *wo*
ዐ *a*	ዑ *u*	ዒ *i*	ዓ *a*	ዔ *e*	ዕ *ə*	ዖ *o*

ALPHABET

ä	*u*	*i*	*a*	*e*	*ə*	*o*
ዘ *zä*	ዙ *zu*	ዚ *zi*	ዛ *za*	ዜ *ze*	ዝ *zə*	ዞ *zo*
ዠ *žä*	ዡ *žu*	ዢ *ži*	ዣ *ža*	ዤ *že*	ዥ *žə*	ዦ *žo*
የ *yä*	ዩ *yu*	ዪ *yi*	ያ *ya*	ዬ *ye*	ይ *yə*	ዮ *yo*
ደ *dä*	ዱ *du*	ዲ *di*	ዳ *da*	ዴ *de*	ድ *də*	ዶ *do*
ጀ *ǧä*	ጁ *ǧu*	ጂ *ǧi*	ጃ *ǧa*	ጄ *ǧe*	ጅ *ǧə*	ጆ *ǧo*
ገ *gä*	ጉ *gu*	ጊ *gi*	ጋ *ga*	ጌ *ge*	ግ *gə*	ጎ *go*
ጠ *ṭä*	ጡ *ṭu*	ጢ *ṭi*	ጣ *ṭa*	ጤ *ṭe*	ጥ *ṭə*	ጦ *ṭo*
ጨ *č̣ä*	ጩ *č̣u*	ጪ *č̣i*	ጫ *č̣a*	ጬ *č̣e*	ጭ *č̣ə*	ጮ *č̣o*
ጰ *p̣ä*	ጱ *p̣u*	ጲ *p̣i*	ጳ *p̣a*	ጴ *p̣e*	ጵ *p̣ə*	ጶ *p̣o*
ጸ *ṣä*	ጹ *ṣu*	ጺ *ṣi*	ጻ *ṣa*	ጼ *ṣe*	ጽ *ṣə*	ጾ *ṣo*
ፀ *ṣä*	ፁ *ṣu*	ፂ *ṣi*	ፃ *ṣa*	ፄ *ṣe*	ፅ *ṣə*	ፆ *ṣo*
ፈ *fä*	ፉ *fu*	ፊ *fi*	ፋ *fa*	ፌ *fe*	ፍ *fə*	ፎ *fo*
ፐ *pä*	ፑ *pu*	ፒ *pi*	ፓ *pa*	ፔ *pe*	ፕ *pə*	ፖ *po*

LABIOVELARS

ቈ *q^{w}ä*	ቊ *q^{w}i*	ቋ *q^{w}a*	ቌ *q^{w}e*	ቍ *q^{w}ə*
ኈ *h^{w}ä*	ኊ *h^{w}i*	ኋ *h^{w}a*	ኌ *h^{w}e*	ኍ *h^{w}ə*
ኰ *k^{w}ä*	ኲ *k^{w}i*	ኳ *k^{w}a*	ኴ *k^{w}e*	ኵ *k^{w}ə*
ጐ *g^{w}ä*	ጒ *g^{w}i*	ጓ *g^{w}a*	ጔ *g^{w}e*	ጕ *g^{w}ə*

THE SOUNDS

Consonants

There are 27 consonants and 7 vowels in Amharic. The consonants are:

		Labials	Dentals	Palatals	Velars	Glottals
Stops	Voiceless	p	t	č	k	ʾ
	Voiced	b	d	ǧ	g	
	Glottalized.	p̣	ṭ	č̣	q	
Fricatives	Voiceless	f	s	š		h
	Voiced		z	ž		
	Glottalized		ṣ			
Nasals	Voiceless					
	Voiced	m	n	ň		
Liquids	Voiceless					
	Voiced		l, r			
Semivowels		w		y		

All these consonants can be rounded (§2.1.2) and geminated (§ 4.). For the number of letters, sec the Alphabet.

1.1 OBSERVATIONS ON THE ALPHABET

ሠ, ሰ; ጸ, ፀ

The symbols ሠ and ሰ have the same pronunciation, namely sä. Historically they go back to different sounds.

The symbols ጸ and ፀ are both pronounced ṣä. Historically they represent different sounds.

ሀ, ሐ, ኀ, ኸ

These four symbols represent the same consonant, namely h. The symbols ሀ, ሐ and ኀ are pronounced ha, that is h followed by the vowel a even when written in the 1st order. Their pronunciation is, therefore, the same as that with the 4th order, that is, ሃ, ሓ and ኃ.

The symbol ኸ is pronounced hä.

Note that historically the symbols ሀ, ሐ and ኀ represent different sounds, namely ሀ = h, ሐ = ḥ, and ኀ = ḫ.

አ, ዐ

The two symbols አ and ዐ, written in the 1st order are pronounced a and not ä.[1] Their pronunciation is, therefore, the same as that with the 4th order, namely ኣ, ዓ. While originally these symbols represented two different laryngeal consonants, namely አ was ʾ, and ዐ was ʿ, in Amharic they lost their consonantal values of ʾ and ʿ and function at present only as vowel carriers. The quality of the vowel depends on the order of the symbol. Their pronunciation is a, u, i, e, ə, o. In medial position they can be pronounced as glottal stops; thus ሰዓት *sä'at*, but also *säat*.

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[1] The only exception for an initial ä is ärä written ኧረ, with a special symbol for ä.

The correct spelling is indicated in the traditional schools by special names given to the symbols that lend themselves to confusion. Thus ሠ is called ሠ፡ ንጉሥ *sä nəgus* (that is, ሠ with which the word ንጉሥ *nəgus* 'king' is spelled);

ሰ is ሰ፡ እሳት *sä əsat* (እሳት *əsat* 'fire' in Geez and Amharic)

ሀ is ሀ፡ ሃሌታ *ha halleta* (ሃሌታ *halleta* chant of joy)

ሐ is ሐ፡ ሐመር *ha hamär* (ሐመር *hamär* 'boat' in Geez)

ኀ is ኀ፡ ብዙኃን *ha bəzuhan* (ብዙኃን *bəzuhan* 'many' in Geez)

አ is አ፡ አሌፍ *a alef* (አሌፍ *aləf*, Hebrew name of the letter)

ዐ is ዐ፡ ዓይን *a ayn* (ዓይን *ayn*, the name of the letter)

ጸ is ጸ፡ ጸሎት *ṣä ṣälot* (ጸሎት *ṣälot* 'prayer' in Geez and Amharic)

ፀ is ፀ፡ ፀሐይ *ṣä ṣäḥay* (ፀሐይ *ṣäḥay* in Geez and in Amharic)

1.2. DEFECTS OF THE AMHARIC ALPHABET

Serious defects in the Amharic alphabet are:

1. There is no special symbol for gemination. Thus a word such as አለ can be read either alä 'he said' or *allä* 'he is'. In this grammar the gemination is indicated by two dots placed on top of the letter.

2. The 6th order designates both a consonant followed by the vowel *ə* and a consonant without a vowel. Unless one knows the word or the principles underlying the syllabic structure, one will not know how to pronounce it properly. Thus a word such as ይንገር can be read *yəngär* or *yənəgär*, its actual pronunciation

being yəngär; or a word such as መንግሥት could mistakenly be pronounced mänəgst, mänəgəst, mängəsət or mänəgsət, whereas its correct pronunciation is mängəst.

1.3. ORTHOGRAPHY

On the whole, there are no real problems in Amharic orthography since there is, more or less, a one-to-one correspondence between the sounds and the graphic symbols. Since, however, there are a few sounds that are expressed by more than one symbol there occasionally arises some confusion in the spelling. We saw above that the sounds which are represented by more than one symbol are s (ሠ ሰ); ṣ (ጸ ፀ); h (ሀ ሐ ኀ ኸ); and the vowel carriers (አ ዐ). Besides ሀ ሐ ኀ አ ዐ written in the 1st order have the same vowel as ሃ ሓ ኣ ዓ, namely a.

Thus, the word səyyum (proper noun) is spelled ሠዩም and ሰዩም

The word ṣähay 'sun' is spelled ፀሐይ, ፀሓይ, ጸሐይ and ጸሓይ.

The word hamle (name of a month) is spelled ሐምሌ and ሀምሌ.

The word hailu (proper name) is spelled ኃይሉ, ኀይሉ, ሀይሉ and ሃይሉ.

The word hazän 'grief' is spelled ሐዘን and ኀዘን, and so on.

There is, however, for certain words, a traditional spelling which favors one symbol over another. This can be explained by the fact that this traditional spelling goes back to the way these words were spelled in Geez from which these words have either survived or been borrowed. Thus negus 'king' is almost always written ንጉሥ with the ሰ: ንጉሥ. Some writers may prefer one spelling over another because of their erroneous ideas about the connection between the Amharic root and the Geez root. To give an extreme example: the verb 'he saw' አየ *ayyä* is occasionally spelled with ዐ, thus ዐየ, because of an erroneous connection with the word for ዐይን *ayn* 'eye'.

1.4 PUNCTUATION MARKS

The individual words in a sentence are separated by two dots (:). This practice, however, is being discontinued. The end of a sentence is marked by a square formed by four dots (::) corresponding roughly to the semi-colon; and (÷ , ፤) corresponding roughly to the comma. However, the usage of these last two signs may not necessarily correspond with English usage.

2, THE SOUNDS

1. There are 30 consonants and 7 vowels in Amharic. The consonants are:

2.1. CONSONANATS

The consonants are:.

2.1.1. Pronunciation of the Amharic consonants

Some of the Amharic sounds are the same, or nearly the same as English sounds, while others are not found in English.

The sounds that are approximately the same as in English are: b, p, m, f, w, s (as in 'sun'), z, y, g (as in 'go'), k and h.

In addition to these, however, there are sounds which while being the same or nearly the same as English sounds, are rendered in the phonetic script by special symols. ~~by special symbols in Amharic.~~ These are:

č corresponding to ch in 'church'
š corresponding to sh in 'shoe'
ǧ corresponding to j in 'joke'
ž corresponding to s in 'pleasure'
ň corresponding to ni in 'onion'

The Amharic sounds that are found in English but are pronounced somewhat differently are: d and t. These sounds are of the dental type, that is, the tip of the tongue touches the upper part of the teeth, whereas in English these sounds are of the alveolar type, that is, the tip of the tongue touches the alveolar ridge above the teeth

The Amharic l is of the 'light' type as in French, German or Spanish, that is to say, the tip of the tongue touches the alveolar ridge and the middle of the tongue is closer to the roof of the mouth than it is for English l. The Amharic l is more like the English l at the beginning of the word (as in 'light') rather than the English l which in other positions is of the 'dark' type, that is to say, the back of the tongue is depressed.

The Amharic *r* is a flap as in Spanish or in Italian,[1] the tip of the tongue striking on the gum ridge behind the upper teeth.

The glottal stop *ʾ* corresponds to the pronunciation of English 'uh-uh' used as negation or 'oh-oh', as expression of surprise and warning ('be careful, watch out').

The sounds which are characteristic of Amharic and are not found in English are transcribed by: *ṭ*, *č̣*, *p̣*, *q* and *ṣ*.[2] These sounds are called 'glottalized' or 'ejective'. These glottalized sounds have their counterpart in the non-glottalized sounds as follows:

glottalized *ṭ* - non-glottalized *t*
glottalized *q*[3] - non-glottalized *k*
glottalized *p̣* - non-glottalized *p*
glottalized *č̣* - non-glottalized *č*
glottalized *ṣ* - non-glottalized *s*

The difference between the glottalized consonants and the non-glottalized consonants is best described as follows:

1. The non-glottalized consonants are aspirated as in English while the glottalized consonants are not;

2. The non-glottalized consonants are pronounced as described above whereas in pronouncing the glottalized consonants, the stream of air coming from the lungs is shut off by closure of the glottis. The air above it is then forced out through a stricture somewhere

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[1] The geminated *r* is a trill.

[2] These sounds are also transcribed as *tʾ*, *čʾ*, *pʾ*, *kʾ*, and *sʾ*.

[3] The transcription with *ḳ* would be more consistent, but since *q* is available in the Latin alphabet, it has been used for the glottalized.

along the vocal organ. This stricture is at the lips for p̣, at the teeth for ṭ, ṣ, at the palate for č̣, and at the velum for q.

2.1.2. Rounding

Nearly all the consonants can be pronounced with a slight rounding of the lips, this rounding being expressed by the phonetic symbol of a slightly raised ^{w}, as in m^w, $\check{s}^w$, k^w, q^w, f^w and so on. However, only the velars g, k, q, and h have a complete set of graphic symbols for rounding whereas the other consonants have it only with the vowel a.

2.1.3. Observations on various consonants

Some of the Amharic consonants are infrequently used. This is particularly the case of p̣ which occurs in a limited number of words, one of which is the name of the country, ኢትዮጵያ Ityoppya.

The non-glottalized p is mainly used in loan words and may at times be replaced by f or by b; thus ፖሊስ polis 'police' is often pronounced ፎሊስ folis; ፖሊቲካ politika 'politics' is sometimes pronounced ቦሊቲካ bolitika.

The sibilant ṣ, while infrequently used in the spoken Amharic of the South, is not an unusual sound in that of the North. In the spoken language of the South it is mainly used in learned words derived from Geez (Ethiopic). In writing, this symbol is more frequently used in learned words and in spelling words, these words being ordinarily pronounced in speech with the phoneme ṭ.

The glottal stop ʾ occurs only medially between vowels in some words such as ብዕር bəʾər 'pen' (beside bəər). ሰዓት

sä'at, *sa'at* 'hour' (beside *saat*).

The semi-vowels *w*, *y* between vowels are hardly audible except when geminated. Their pronunciation is transcribed as raised *w*, *y*, that is ^{w} or ^{y}. Thus አዎን *a^{w}on* 'yes', በቅሎዎች *bäqlo^{w}očč* 'mules', ገበያ *gäbä^{y}a* 'market'.

The sounds *ǧ* and *ž* may occur as free variants, that is to say, one may hear the same word pronounced now with one sound, now with the other. Thus, ጆሮ *ǧoro* and ዦሮ *žoro* 'ear', ረጃጅም *rağağğim* and ረዣዥም *ražažžim* 'long'.

The sounds *h* and *k* are likewise free variants. Thus, አልህ *alh* and አልክ *alk* 'you said'.

Another free variant is *h* and *zero*; thus ሀገር *hagar* and አገር *agär* 'country'.

3. PHONEMIC STATUS OF AMHARIC

All the consonants except *'* are phonemes, that is to say, the unit of a sound when contrasted with another unit within the same environment brings about another meaning. To illustrate this statement, a word such as *bässälä* has another meaning than *mässälä* simply because of the different sounds *b* and *m*, all other sounds being equal. Indeed, *bässälä* means 'be ripe', *mässälä* 'be like'.

Minimal pairs of this kind can be found for nearly all phonemes of the language. Thus,

/m/-/b/: መሰለ *mässälä* 'be like' - በሰለ *bässälä* 'be ripe'
/m/-/w/: ማለ *malä* 'swear' - ዋለ *walä* 'spend the day'
/b/-/f/: በላ *bälla* 'eat' - ፈላ *fälla* 'boil'

/d/-/t/:	ደፋ	däffa 'push'	ተፋ	täffa 'spit'
/d/-/n/:	ደፋ	däffa 'push'	ነፋ	näffa 'blow'
/t/-/ṭ/:	መታ	mätta 'hit'	መጣ	mäṭṭa 'come'
/s/-/z/:	ፈሰሰ	fässäsä 'be spilled'	ፈዘዘ	fäzzäzä 'stare'
/s/-/ṣ/:	ቈረሰ	qʷärräsä 'break bread'	ቀረጸ	qärräṣä 'sharpen'
/ǧ/-/č̣/:	ጀመረ	ǧämmärä 'begin'	ጨመረ	č̣ämmärä 'add'
/ǧ/-/ñ/:	ወጀ	waǧǧä 'save'	ዋኘ	waññä 'swim'
/ǧ/-/š/:	ወጀ	waǧǧä 'save'	ዋሸ	wašša 'lie'
/š/-/ž/:	ቤሺ	beši 'pierce!'	ቤዢ	beži 'be numerous!'
/y/-/ṭ/:	ያለ	yalä 'without'	ጣለ	ṭalä 'throw'
/y/-/č/:	ከፋይ	käfay 'who pays'	ከፋች	käfač 'who opens'
/g/-/k/:	ገበረ	gäbbärä 'pay taxes'	ከበረ	käbbärä 'become rich'
/k/-/q/:	ከበረ	käbbärä 'become rich'	ቀበረ	qäbbärä 'bury'
/g/-/gʷ/:	ገደለ	gäddälä 'kill'	ጐደለ	gʷäddälä 'miss'
/q/-/qʷ/:	ቀጠረ	qäṭṭärä 'hire'	ቈጠረ	qʷäṭṭärä 'count'
/k/-/kʷ/:	ከሰሰ	kässäsä 'accuse'	ኰሰሰ	kʷässäsä 'become meager'
/r/-/l/:	በራ	bärra 'be bright'	በላ	bälla 'eat'
/h/-/k/:	ሀብት	habt 'wealth'	ከብት	käbt 'animal'

There are no nimimal pairs for p and p̣.

4. Gemination

All the consonants, except ʾ and h, can occur either in geminated or non-geminated form. Gemination is most conveniently described as lengthening of the consonant. An example of gemination in English is the 'n' in 'pen-knife' (pronounced with geminated n), or the 'k' in 'book-case' (pronounced with geminated k).

Gemination never occurs initially in Amharic. It occurs in medial and final position.

Examples for medial position: ለበሰ läbbäsä 'he put on', ፈልጎ fällego 'he wishing', ዋና wanna 'main, principal', ዘፈነ zäffänä 'he sang and danced' (cf. ዘፈን zäfän 'song'), አለ allä 'he is' (as against አለ alä 'he said'), ይመታል yəmätal 'he hits' (as against ይመታል yəmmättal 'he is hit').

For the final position, note the contrast between the geminated and non-geminated consonants in ልጅ ləğ 'child' as against እጅ: əğğ 'hand'; ነጭ näč̣ 'one who plucks' as against ነጭ näč̣č̣ 'white'; ወጥ wäṭ 'stew' as against ወጥ wäṭṭ 'someone or something that is likely to go out(side)'; ጅብ ğəb 'hyena' as against ልብ ləbb 'heart'.

Gemination is phonemic in Amharic. An illustration can be given from some minimal pairs such as አለ alä 'he said' as against አለ allä 'there is'; ዋና wana 'swimming' as against ዋና wanna 'principal, chief'; በራ bära 'bald' as against በራ bärra 'it lit up'; ለጋ läga 'young shoot' as against ለጋ lägga 'hit a ball'; ስሜ səme 'my name' as against ስሜ səmme 'I having kissed'; ነጭ näč̣ 'one who plucks' as against ነጭ näč̣č̣ 'white'.

Gemination often results from the assimilation of one consonant to another. Thus * ይትሰበር yətsäbbär 'it is broken' (from ተሰበረ täsäbbärä 'it was broken) becomes ይሰበር yəssäbbär with assimilation of t of the tä-stem to the following consonant; * አስዘመተ as-zämmätä 'cause to pillage' becomes አዘመተ azzämätä; እርሱ ərsu 'be' is also pronounced əssu, with assimilation of r to s.

Gemination is either a morphological feature or a lexical one. By morphological feature we understand certain nominal or verbal forms that can be predicted as occurring in a geminated form, as for instance, ሰበረ säbbärä 'he broke' (that is to say, the form of the triradical verb in the perfect). Gemination as a lexical item cannot be predicted. Thus, for instance, ዋና wanna 'principal, main' and not ዋና wana.

5. PHONETIC CHANGES

A phoneme can undergo phonetic changes depending on the sounds that precede and/or follow it. In some cases the changed sound is not phonemic, that is to say, it has no independence of its own as a phoneme. The original sound and the changed sound are in complementary distribution, that is to say, each occurs in a fixed set of contrasts in which none of the others occur. Speech sounds of that kind are called allophones.

In other cases the changed sound has an independent existence of its own as a phoneme. The changed sound and the original sound are not in complementary distribution, that is, each of them can occur in any set of contexts, unless a change occurs for special phonetic reasons.

An example of an allophone in Amharic is the dental n that becomes velarized as ŋ before the velars g, k, and q (as in English 'singing'); thus መንግሥት mäŋgəst 'government' (for mängəst) ማንካ maŋka 'spoon' (for manka), ቋንቋ q^waŋq^wa 'language' (for q^wanq^wa).

Another allophone is the labial b pronounced as spirant ḇ if it is before or after vowels and is not geminated; thus, ሰበር səḇär 'break' from sbr; አዲስ፡አበባ Addis Aḇäḇa 'Addis Ababa'.

A phonetic change affecting sounds that are not allophones occurs in English with n becoming m before a labial, as in 'impossible' for 'inpossible'. Indeed n and m are phonemes in

English; the phoneme m in this example is phonetically conditioned.

Phonetic changes of that kind are numerous in Amharic. Thus, for instance, the velar g is pronounced k before k by assimilation: fäläkk 'you sought' for ፈለግክ፡ fälägk.

The dental n is often pronounced as labial m before a labial by assimilation; thus əmba 'tear' for እንባ ənba; yəzämbal 'it will rain' beside ይዘንባል yəzänbal.

All the consonants have slightly palatalized allophones when preceding a mid-front vowel e; thus ቤቴ $b^{y}et^{y}e$. They have a slightly rounded allophone when preceding a mid-back o; thus ሞተ m^{w}otä.[1] Note, however, that this pronunciation is ~~reciprocal~~ regional. Thus, for instance, in Addis Ababa the pronunciation of the above mentioned words is bete (not $b^{y}et^{y}e$), and motä (not m^{w}otä).

For prepalatalization, see §   .

6. PREPALATALIZATION

The dentals ድ d, ት t, ጥ ṭ, ል l, ን n, and the sibilants ስ s, ዝ z, and ጽ ṣ are prepalatalized when followed by the vowels -i, -e. The resulting sounds are: di> ǧ, ti> č, ṭi> č̣, li> y, ni > ň ~~[illegible]~~, si> š, zi> ž, and ṣi> č̣.

The prepalatalization is morphophonemic. Indeed, it occurs only in the verb and the verbals, that is, the active participle and the instrumental, nouns that are derived from the verb.

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[1] This is in contradiction with the existing grammars that state that the vowels e and o are diphthongized as ^{y}e, ^{w}o. It is not the vowel that is diphthongized but the preceding consonant is palatalized before e and rounded before o. Indeed, the vowel e is never diphthongized after a prepalatal (thus, ደረሼ däraššše, not däraš$š^{y}$e) not initially as in ኤሊ eli 'tortoise'.

We will see later that the forms that end in -i are the imperfect, jussive, and imperative, singular, 2nd person, feminine, the participle and the instrumental, and that the form that ends in -e is that of the gerundive, 1st person, singular.

The vowel i following the above-mentioned sounds can either be kept with the prepalatal or be absorbed. Thus,
ክፈቺ kefäči 'open!' or ክፈች kefäč, from ከፈተ käffätä;
ውሰጂ wəsäği 'take!' or ውሰጅ wəsäğ, from ወሰደ wässädä;
አትብለጪ attəbläči 'don't exceed' or አትብለጭ attəbläč, from በለጠ bällätä;
ለምኚ lämməni 'beg!', or ለምኝ lämmən, from ለመነ lämmänä;
መልሺ mälləši 'return!' or መልሽ mälləš, from መለሰ mälläsä;
መራዢ märaži 'he who poisons', or መራዥ märaž, from መረዘ märräzä;
ግለጪ gəläči 'uncover!', or ግለጭ gəläč, from ገለጠ gällätä;
ክፈዪ kefäyi 'pay!', or ክፈይ kefäy, from ከፈለ käffälä.

The expected vowel -e in the gerundive, 1st singular, can be pronounced and written as ä after the prepalatals. Thus, መልሼ mälləšše and መልሸ mälləššä 'I having returned'; ከፍቼ käfəčče and ከፍቸ käfəččä 'I having opened'.

The instrumental is መልቀሚያ mälqäm-iya and መልቀምያ mälqäm-ya. The sequence -(i)y causes prepalatalization of sibilants and dentals and is absorbed in the prepalatal. Thus, መክፈቻ mäkfäča 'key' from መክፈቲያ mäkfätiya; ማረሻ maräša 'plough' from ማረሲያ maräsiya; መንቀያ mänqäya 'instrument for pulling out' from * መንቀሊያ mänqäliya.

Prepalatalization also occurs occasionally in the noun, but it is neither predictable nor consistent. Thus, for instance, ረጅም räğğim (or ረዥም räžžim) 'long' from ረዘመ räzzämä 'be long' (with prepalatalization), but ኣዲ̈ስ addis 'new' of the same nominal pattern, ~~but~~ without prepalatalization.

7. THE VOWELS

There are seven vowels in Amharic. They are: i, e, ä, a, o, u, ə. We saw below that the traditional order of writing these vowels is: ä, u, i, a, e, ə and o.

To show the position of the movable organs of speech involved in the utterance of all these vowels, that is to say, the mouth and the lips, the following table may prove convenient:

	front	center	back
high	i	ə	u
mid	e	ä	o
low		a	

There is no precise correspondence between the pronunciation of Amharic and English vowels.

The vowel i is pronounced something like the 'ee' in 'feet' but without diphthongization. Thus ፊት fit 'face', አንቺ anči 'you' (fem.), ኢትዮጵ̈ያ ityoppya 'Ethiopia'.

The vowel e has a pronunciation approximately like that of the vowel 'a' in 'state', but without the y-glide of English. Examples: ቤት bet 'house', ኑዛዜ nuzaze 'will', ኤሊ eli 'turtle'. For the problem of the diphthongization of this vowel (represented as ^{y}e), see § 5 .

The vowel ä is pronounced like the sound one makes while hesitating in speaking and which is represented in writing by 'uh'. Examples: ነገ nägä 'tomorrow', ገረድ gäräd 'servant'.

No word in Amharic begins with initial ä except ኧረ ärä 'then, so then'.

The vowel ä does not occur after the laryngeal h, except in a few occurrences such as ይኸው yəhäw 'here it is', ሰጠኸኝ säṭṭähäñ 'you gave me', and so on.

The vowel a is pronounced approximately like English 'ah' (as in "open your mouth and say 'ah'") but is slightly more open. Examples: አደረ addärä 'to spend the night', ና na 'come', እሳት əsat 'fire'.

The vowel o is pronounced approximately like the English 'a' in 'also', but without the w glide of English. Examples: ሮጠ roṭä 'he ran', ዖፍ of 'bird', ድሮ dəro 'formerly'. For the problem of the rounding of this vowel (represented as ʷo), see § 5.

The vowel u is pronounced approximately like the English 'o' in 'who' but without diphthongization. Examples: ሁሉ hullu 'all', ጡት ṭut 'breast'.

The vowel ə has a pronunciation approximately like the 'e' in 'roses'. Examples: እሱ əssu 'he', ስንት sənt 'how much?'. No Amharic word ends in this vowel except the interrogative particle -ን -nə which is pronounced with a rising tone. Likewise, in poetry, for reasons of prosody, if a final word of a line ends in a consonant, a vowel ə can be added.

Occasionally a secondary ə known as 'prothetic' ə appears initially before r and some sibilants. Thus ራብ rab 'hunger', but also secondarily እራብ ərab; ሴት set 'woman' but also secondarily እሴት əset; ሾህ šoh 'thorn' but also secondarily እሾህ əšoh. This prothetic ə is also expressed in writing.

7.1. Allophonic vowels

The vowel *ä* has a phonetic variant of *å* (that is, a sound tending toward *o*) when preceded by a *w* as in ወለደ *wållädä*, ወሰደ *wåssädä* or by a labialized consonant such as *qʷ* in *qʷårräṭä* as against ለበሰ *läbbäsä*.

Likewise, the vowel *ə* has a phonetic variant *ŭ* which is a sound tending toward *u*. This sound is produced when this vowel is preceded by a *w* or a labialized consonant such as *qʷ*, thus ውሰድ *wŭsäd*, ቍረጥ *qʷŭräṭ* as against *ləbäs*.

The vowel *e* when following a prepalatal tends to be pronounced like *ä*. Thus ለብሼ *läbəššä* 'I putting on' as against ሰበሬ *säbərre* 'breaking'.

8. Meeting of vowels

Amharic, as a rule, avoids the coming together of two vowels in pronunciation as well as in writing. If for morphological reasons, two vowels should come together the following may occur:

1. Elision of one of the vowels.

2. Introduction of a glide semi-vowel *w* or *y* between the two vowels.

3. In words taken from Geez in which an አ or ዐ occurs between two vowels, these laryngeals can be kept as glottal stop *ʾ* or no glottal stop is pronounced and the two vowels are pronounced in succession. Thus, ሰዓት 'hour' pronounced *säʾat* or *säat*; ምዕራብ 'West' pronounced *məʾərab* or *məərab*.

8.1. Elision

Elision of one of the vowels occurs 1), if the two vowels are the same; 2) if the 1st vowel is a central vowel and the 2nd vowel is a vowel other than a back vowel.

1. Some vowels:

a-a > a: *sämma-aččäw 'he heard them' > sämmaččäw ሰማ̈ቸው

ə-ə > ə: *lə-əsäbər 'so that I break' > ləsäbər ልሰበር

o-o either elision of one o (bäqlo-očč 'mules' > bäqločč በቅሎች),
or a semi-vowel ʷ is produced (bäqlo-ʷ-očč በቅሎዎች).

2. Different vowels. If the 1st vowel is a central vowel ä, ə, and the 2nd vowel is a vowel other than a back vowel o, u, one of the vowels is elided. If one of the vowels is ə, it will always be elided wherever its position may be. Thus,

ä-ə > ä : *yä-əǧǧ 'of the hand' > yäǧǧ; written የጅ̈ , but also የእጅ̈

ə-a > a : *sə-alf 'while I pass > salf; written ሳልፍ

ä-a > a : *yä-amarəñña 'of Amharic' > yamarəñña; written ያማርኛ̈ ,
but also የአማርኛ.

In the plural noun, any final vowel of the singular noun can be elided when the plural marker -očč is added to it. Thus, tämari-očč 'students' > tämaročč ተማሮ̈ች ; wəšša-očč 'dogs' > wəššočč ውሾ̈ች̈ , (see § 15). Note, however, that then the vowel can be kept and a semi-vowel is thus produced (see below).

§.2. Introduction of a semi-vowel w, ʸ

A semi-vowel w, ʸ is introduced in the following conditions:

1. If the 1st vowel is a back vowel u, o, the semi-vowel ʷ is produced.

2. If the 1st vowel is a front vowel i or e, and the 2nd vowel is the central vowel a, the semi-vowel ʷ is produced.

3. If the 1st vowel is a front vowel i or e, and the 2nd vowel is the back vowel o, a semi-vowel w or y is produced.

4. If the 1st vowel is a central vowel and the 2nd vowel is the back vowel o, a semi-vowel w is produced.

When a semi-vowel is produced, the vowel preceding the semi-vowel can also be elided, but the semi-vowel with the following vowel remains; thus, *bäqlo-aččəm 'our mule' > bäqlo^{w}aččən በቅሎዋችን but also bäqlwaččən በቅሏችን .

o-a > o^{w}a, or wa (without o) : *nägro-at 'he having told her' > nägro^{w}at ነግሮዋት , or nägrwat ነግሯት ; *bäqlo-aččən 'our mule' > bäqlo^{w}aččən በቅሎዋችን , or bäqlwaččən በቅሏችን

o-o > o^{w}o, or o : *bäqlo-očč 'mules' > bäqlowočč በቅሎዎች , or also with elision of one o : bäqločč በቅሎች

u-a > u^{w}a, or wa (without u) : *näggäru-aččäw 'they told them' > näggäru^{w}aččäw ነገሩዋቸው , or näggärwaččäw ነገሯቸው

u-o > u^{w}o : *bərtu-očč 'strong' > bərtu^{w}očč ብርቱዎች

i-a > i^{y}a, or ya (without i): *nəgäri-aččäw 'tell them' > nəgäri^{y}aččäw ንገሪያቸው , or nəgäryaččäw ንገርያቸው ; *tämari-aččən 'our student' > tämariyaččən ተማሪያችን , or tämaryaččən ተማርያችን

i-o > i^{y}o, i^{w}o : *tämari-očč 'students' > tämari^{y}očč, tämari^{w}očč, written ተማሪዎች . Note that -i can also be elided and the form is tämaročč ተማሮች

e-a > e^{y}a (by dissimilation ə^{y}a), or ya (without e) : *nägərre-aččäw 'I having told them' > nägərre^{y}aččäw ነገሬያቸው , or nägərrəyaččäw ነገርያቸው ; *bäre-aččən 'one ox' > bäre^{y}aččən or bäryaččən, normally written በሬያችን፡

e-o > e^{y}o, e^{w}o : *bäre-očč 'oxen' > bäre^{y}očč or bäre^{w}očč, written በሬዎች . Note that e can also be elided and the plural is formed without a semi-vowel, the form being baročč በሮች

a-o > a^{w}o: *geta-očč 'masters' > geta^{w}očč ጌታዎች . Note that the vowel a can also be elided and the plural is formed without a semi-vowel, the form being getočč ጌቶች

8.3. CONTRACTION

The succession of -əyə- becomes i. Thus, * ስ-ይሰብር sə-yəsäbər 'when he breaks' > ሲሰብር sisäbər.

9. SYLLABIC STRUCTURE

To illustrate the syllabic structure, we will use the symbol C for the consonant $\bar{C}$, for a geminated consonant, and V for the vowel.

The following syllables occur in Amharic:

V, ex: ኡ u (exclamation of surprise)

VC, ex: አፍ af 'mouth'

V$\bar{C}$, ex: እጅ əǧǧ 'hand'

VCC, ex: ዕርፍ ərf 'part of the plow'

CV, ex: ና na 'come'

CVC, ex: ሞት mot 'death'

CV$\bar{C}$, ex: ልክ ləkk 'correct'

CVCC, ex: ስልት səlt 'method'

These syllables may constitute words by themselves as in the examples cited above, or they may be part of multi-syllable words.

An Amharic word can begin with any consonant. However, initial ň is rare and is always of foreign origin. It can end with any consonant except with a glottal stop. As for p and p̣, they are rare and are usually of foreign origin.

An Amharic word can begin with any vowel except ä. The only exception to this rule is the word ኧረ ärä. Note that the initial ä is represented by the special symbol ኧ .

An Amharic word can end in any vowel except ə. For the cases in which a final ə occurs, see § 7 .

10. CONSONANT CLUSTERS

We will call a succession of two or more consonants which are not separated by a vowel a 'consonant cluster'. There is a difference in treatment concerning the consonant cluster between the noun and the verb.

The rules given below are rudimentary and do not treat all possible occurrences.

10.1. Initial consonant clusters

Amharic has no initial consonant clusters, that is to say, a word such as ngus does not exist. If, therefore, a word such as ንጉሥ is written in Amharic the first letter of which being in the 6th order can theoretically be pronounced with or without the vowel ə, this letter in this position has to be pronounced with the vowel ə. Indeed, a reading of the word as ngus, would be impossible, since as stated above, there are no initial consonant clusters. Additional examples are words such as ክቡር which is pronounced kəbur and not kbur; ልባስ ləbäs and not lbäs; ጥጋብ ṭəgäb and not ṭgäb.

If, however, the second consonant is the liquid r or l a consonant cluster may occur in a limited number of words such as ብላታ blatta (honorific title), ብሌን blen 'iris', as against ስለት səlät 'vow' (without a cluster), ምላት məlat 'abundance, plenty'.

In words with *r* as a second radical, there may or may not be an initial cluster even in the same words. Thus; ክረምት *krämt* or *kerämt* 'rainy season', ብረት *brät* or *berät* 'iron'. For certain other words, there is no alternation and only the form without the cluster occurs, thus ስራ *sera* 'work'.

The non-clustering is retained in Amharic even if a particle ending in a vowel precedes the original word. Thus የክቡር is pronounced *yä-kebur* without the clustering of the *k* and *b*; በደካም *bä-dekam* in which the *d* and *k* are not clustered.

10.2. Final clusters

Amharic has final clusters of two consonants in the verbal forms regardless of the nature of the consonants. Thus ሊሳድብ *lisädb*, ሊለብስ *liläbs*, እንዲረግም *endirägm*.

As for the nouns, the occurrence or non-occurrence of final consonant clusters seems to depend on the nature of the consonant and on the type of the noun. Thus ብስል *besel*, but ብልጥ *belt*.

If a noun is written with two final consonants in the 6th order, the last one being ት *t*, there is final cluster. Thus ጥቅምት *teqemt*, ንግሥት *negest*, ክብት *käbt*.

No word in Amharic has a cluster of three or more consonants. Thus መቅድም ending in 3 consonants in the 6th order can be read only *mäqdem* and not mäqdm; it cannot be read *mäqedm* either because of the exclusion of the pattern CVCeCV (see below).

A geminated consonant is considered doubled. A word such as ልቅም cannot, therefore, be read *leqqm*, with the final cluster *-qqm*. It has to be read *leqqem*.

If a noun ends in 3 consonants written in the 6th order, the last consonant being ት *t*, the $C^6C^6\underline{t}^6$ has to be read $Ce C\underline{t}$. Thus,

መንግሥት has to be read mängəst, and not mängst (see above). As for the vowel of the 6th order of the ን n in this word, the exclusion of the pattern CVCəCV (see above) makes it that ን n cannot have the vowel ə. The word cannot, therefore, be read mänəgəst. Nor can it be read mänəgst since, as we saw above, there is no final cluster of three consonants.

The word ማግሥት can be read only magəst and not magst; it cannot be read magsət either because of the final t (see above).

The word አክስት can be read only akəst and not akst; it cannot be read aksət either because of the final t (see above).

10.3. Medial clustering

In medial position Amharic has clusters of two consonants. When two consonants meet in the middle of a word, the first consonant closes the syllable and the second consonant opens the next syllable. Thus, ይንገር yən-gär, መንግሥት män-gəst. In writing, the first consonant is written in the 6th order, the second one either in the 6th order or in any other order.

A cluster of two consonants, the second consonant being rounded, is permissible. Thus ሰብሯል is to be read säbrʷal.

Whatever the order of the two consonants may be, the pattern CVCəCV(C) is excluded, that is to say, the vowel ə in the above pattern is eliminated. As a result of it, a noun such as መቅደስ can be read only mäqdäs and not mäqədäs; or ዝግባ can be read only zəgba and not zəgəba.

The excluded syllable pattern mentioned above is helpful in reading words that have consonants in the 6th order. Thus, for instance, ድንግል can be read only dəngəl and not dənəgəl, nor can it be read dəngl since there is no final cluster of three consonants. A word such as መጥፎ can be read only mäṭfo and not mäṭəfo. A word such as ብርቱ can be read only as bərtu and not bəretu.

This clustering in medial position is valid only for nouns. For verbs the clustering depends on the form of the verb or of the verbal form. Thus ይስማል 'he kisses' is to be read yəsəmal and not yəsmal; or አድርጎ 'he having done' is to be read adərgo or adrəgo.

There are no clusters of three consonants in medial position. The word መንግሥት cannot, therefore, be read mängsət. For its reading mängəst, see above.

A geminated consonant is considered doubled. A word such as ምልክት cannot therefore, be read məlkkət, with the cluster of -lkk-. For its reading mələkkət, see below.

A consonant in the 6th order preceding a geminated consonant is to be followed by ə. Thus ምልክት is to be read mələkkət. Indeed a pronunciation such as məlkkət would result in a medial cluster of three consonants.

A geminated consonant in the 6th order is to be pronounced with the vowel ə. Thus ብብት is to be read bəbbət. Indeed a pronunciation such as bəbbt would result in a final cluster of three consonants.

As was said at the beginning, there are no definite rules that would cover all the possibilities. Thus, for instance, while ልክስክስ is to be read ləkəskəs there is no valid rule why it should not be read ləksəks.

10.4. Clustering in phrases

All the cases of syllable structure have dealt with words in isolation. When, however, words read together or constitute a phrase, modifications in the syllabic structure occur. Thus, for instance, ልብስ is pronounced ləbs in isolation, the last consonant having no vowel. In the phrase ልብስ፡ ነው , however, a vowel ə is pronounced between the last consonant of ልብስ and the initial n of ነው and the phrase is to be read ləbsə näw. Indeed these two words form a unit which would then have a medial cluster of three consonants, an occurrence which is not found in Amharic. Therefore, the cluster of the two consonants of ləbs is separated from the following consonant by the vowel ə and the combination has to be read ləbsə näw.

Note, however, that a geminated final consonant is not necessarily separated from the following consonant by ə. Thus, ዝም፡ብሎ is to be read zəmm bəlo and not zəmmə bəlo.

11. STRESS AND PITCH

Amharic has stress combined with pitch. Stress involves loudness whereas pitch involves rise or fall of voice. This combination occurs in all the Amharic words regardless whether they are monosyllabic or plurisyllabic.

For the plurisyllabic words it is difficult to determine the pattern of the stressed syllable. Thus, for instance ነጋ nágga, but ሥራት sərát; ተማሪ tämári, but ወረቀት wäräqát, ሳሙና sámuna.

A phrase pattern in stress and pitch is different from that of isolated words. Thus, ተማሪ tämári 'student', but ተማሪ፡ ነው፡ tämarí näw 'he is a student'.

MORPHOLOGY

12. NOUN

The nouns are either 'primitive', that is they have no connection with a verbal root or with a nominal base, or they can be derived from verbal roots and nominal bases.

A noun such as እግር əgər 'foot' is 'primitive', but እግረኛ əgräňňa 'pedestrian' is derived from the nominal base እግር əgər. A noun derived from a verbal root is ርጥበት rəṭbät 'humidity' from ረጠበ räṭṭäbä 'be humid'.

In the morphology, the noun has morphemes for the gender, number, determinator expressed either by the article or by suffix pronouns, and direct object. All these morphemes are suffixal

The sequence of the morphemes is: base-gender-number-determination (article or suffix pronoun)_direct object. Thus, for instance, from አሮጌ aroge 'old' the morphemes would be: አሮጊቶቹን arog-it-očč-u-n, where -it is the feminine marker, -očč is the plural marker, -u the article, -n the direct object.

Enclitics can likewise be suffixed, but they have no morphological value.

Note that the element ለ lä of the indirect object and የ yä of the complement of possession are prefixed to the noun.

13. DETERMINATION

A noun can be either indetermined or determined.

The indetermination has no special marker. Thus, ፈረስ färäs 'horse, a horse', ጌታ 'master, a master'.

Occasionally when the noun is used as indetermined, the element አንድ and, lit. 'one' can precede the noun. Thus, አንድ ልጅ ፡ መጣ ። and ləǧ mäṭṭa 'a child come'.

Note that አንድ and can also have the meaning of 'a particular', as ዛሬ ፡ አንድ ፡ ጠረጴዛ ፡ ገዛሁ zare and ṭäräppeza gäzzah^w 'I bought today a particular table' (that is, a table that I had in mind previously).

The determination of the noun translated in English by the definite article 'the' is expressed in Amharic by a suffixed element.

For the singular, a distinction is made between a noun treated as masculine or feminine. For the plural, no distinction is made between the masculine and feminine.

If the singular noun treated as masculine ends in a consonant, the marker of determination is -u. This ending is expressed in Amharic script by writing the final consonant in the second order. Examples: 'house' ቤት bet: 'the house' ቤቱ betu; 'horse' ፈረስ färäs: 'the horse' ፈረሱ färäsu; 'child, boy' ልጅ ləǧ: 'the boy' ልጁ ləǧu.

If the singular noun treated as masculine ends in a vowel, the marker of determination is -w.

Examples: 'master' ጌታ geta: 'the master' ጌታው getaw; 'ox' በሬ bäre: 'the ox' በሬው bärew; 'strong' ብርቱ bərtu: 'the strong one' ብርቱው bərtuw.

If the singular noun treated as feminine ends in a consonant the marker of determination is either -wa, -itu, or -itwa (or -ətwa), used interchangeably.

Examples: 'child' ልጅ ləǧ: 'the girl' ልጂቱ ləǧitu, or ልጂቷ ləǧitwa (also written ልጂትዋ), or ልጅቷ ləǧətwa (also written ልጅትዋ);

'maid' ገረድ gäräd: 'the maid' ገረዷ gärädwa (also written ገረድዋ), or ገረዲቱ gäräditu, or ገረዲቷ gäräditwa (also written ገረዲትዋ).

If the singular noun treated as feminine ends in a vowel, the marker of determination is either -wa ዋ , or -yətu (-ytu) ይቱ or -yətwa ይቷ (also written ይትዋ).

Example: 'hen' ዶሮ doro: 'the hen' ዶሮዋ dorowa, or ዶሮይቱ doroyətu, ~~(also written ዶሮይቱ)~~, or ዶሮይቷ doroyətwa (also written ዶሮይትዋ).

The plural marker for all nouns is -očč (see §   ). Regardless of whether the noun is treated as masculine or feminine in the singular, the marker of determination is -u used after the plural marker.

Examples: 'kings' ንጉሦች negusočč: 'the kings' ንጉሦቹ negusočču; 'queens' ንግሥቶች negəstočč: 'the queens' ንግሥቶቹ negəstočču.

From the usage of the article it results that the article is not only a marker of determination, but also a marker of the gender.

The Amharic element for determination is not always used in the same situations as the English definite article. However, as in English, it is used if it refers to a preciously mentioned subject. For example, when speaking about a house, the Amharic noun ቤት bet 'house' would be used with the element of determination -u (ቤቱ betu) if this same house is mentioned again.

Henceforth, the marker of determination will be called 'article'. It should be pointed out that the article is not the only marker of determination. Indeed, a noun with the possessive suffix pronoun (ቤቴ bete 'my house') and a proper noun are likewise considered determined.

For the place of the article in a qualifier-qualified complex, see § 19 .

For the article with the relative clause used as a qualifier, see §25.3.

TABLE OF THE ARTICLE

Noun endings:	Consonant	Vowel
Article: sg. masc.	-u	-w
sg. fem.	-wa, -itu, -itwa	-wa, -yetu, -yetwa
pl. com.	-u	

13.1. The definite article with 'man, woman' and kinship terms

The collective nouns ሰው säw 'man' and ሴት set 'woman' take for the specific concept the suffix -eyye (for the masculine) and -eyyo (for the feminine). Thus ሰውዬ säweyye 'a man, an individual man, a male' (as against 'people'), also 'o man!'; and ሴትዮ setəyyo 'a woman, an individual woman' (as against 'woman' in general), also 'o woman!'.

The definite article of these nouns is *-w* for the masculine, *-wa* for the feminine.

Thus 'the man', ሰውዬው *säwəyyew*, but also ሰውየው *säwəyyow*, with rounding of the vowel because of the following *w*.

As for the feminine, *-wa* is added to the basic ending with *-yyo*, or *-yye*, or *-yyä*. Thus, 'the woman' ሴትየዋ *setəyyowa*, ሴትዬዋ *setəyyewa*, or ሴትየዋ *setəyyäwa*. The form ሴትየይቱ *setəyyoyitu* is also used.

The determinative *-əyyew*, *-əyyow* for the masculine, and *-əyyewa*, *-əyyowa*, *-əyyäwa* for the feminine is also used with other nouns expressing persons and terms of kinship. Thus,

ልጅዬው *ləğəyyew* 'the boy', ልጅየዋ *ləğəyyewa*, or *ləğəyyowa* 'the girl';

ገረድዬዋ *gärädəyyewa*, or ገረድየዋ *gärädəyyowa* 'the girl';
አባትዬው *abbatəyyew*, or አባትየው *abbatəyyow* 'the father';
እናትዬዋ *ənnatəyyewa*, or እናትየዋ *ənnätəyyowa* 'the mother';
ባልዬው *baləyyew*, or ባልየው *baləyyow* 'the husband';
ሚስትዬዋ *mistəyyewa*, or ሚስትየዋ *mistəyyowa* 'the wife';
ወንድምዬው *wändəmməyyew*, or ወንድምየው *wändəmməyyow* 'the brother';
እህትዬዋ *əhətəyyewa*, or እህትየዋ *əhətəyyowa* 'the sister'.

The same formation is used with አጎት *agot* 'uncle', አያት *ayat* 'grandfather', and others.

14. GENDER

The Amharic nouns are treated as masculine and feminine. This masculine-feminine treatment is not indicated by a gender marker attached to the noun. The distinction in gender is indicated by the gender of the definite article (see § 13), or by the gender of the demonstrative pronoun, or by the gender of the verb referring to the noun. Indeed, lexical items such as ፈረስ färäs 'horse' or በቅሎ bäqlo 'mule' have no marker to indicate whether they are masculine or feminine. It is only the form ፈረሱ färäs-u 'the horse', that is, the masculine article -u (§ 13), or በቅሎዋ bäqlo-wa or በቅሎይቱ bäqlo-yətu 'the mule', that is, the feminine article -wa or -(y)itu (§ 13), that indicates the masculine treatment of ፈረስ färäs 'horse' and the feminine treatment of በቅሎ bäqlo 'mule'.

The gender treatment of these nouns is also indicated through the gender of the demonstrative pronoun, as in ይህ፡ፈረስ yəh färäs 'this horse' (ይህ yəh being the demonstrative masculine) or ይህች፡በቅሎ፡ yəhəčč bäqlo 'this mule' (ይህች yəhəčč being the demonstrative feminine).

The gender of the noun is also marked through the gender of the verb referring to the noun, as in ፈረሱ፡ይጋልባል färäsu yəgalləbal 'the horse gallops' (ይጋልባል yəgalləbal, a verb in the masculine because ፈረስ färäs 'horse' is treated as masculine), or in በቅሎዋ፡ትራገጣለች bäqlo tərraggäṭalläčč 'the mule kicks' (ትራገጣለች tərraggäṭalläčč, a verb in the feminine form because በቅሎ bäqlo 'mule' is treated as feminine).

14.1. Feminine marker - ት -t

Nouns ending in -awi form the feminine with -ት -t. Thus, ኢትዮጵያዊ ityoppyawi 'Ethiopian': fem. ኢትዮጵያዊት ityoppyawit'; ፈረንሳዊ färänsawi 'French'; fem. ፈረንሳዊት färänsawit.

In some nouns taken from Geez, the original feminine marker -t is preserved in Amharic. Thus, ንጉሥ nəgus 'king': ንግሥት nəgəst 'queen';

ቅዱስ qəddus 'holy': fem. ቅድስት qəddəst;
ክቡር kəbur 'honorable': fem. ክብርት kəbərt.

14.2. Feminine marker -it

There is a number of nouns and adjectives for which the feminine is formed by the suffix -it, the final vowel of the masculine being omitted.

Nouns with the suffix -it: አሮጌ aroge 'old man, old': አሮጊት arogit;
ሙሽራ mušərra 'bridegroom': ሙሽሪት mušərrit 'bride';
አንድ and 'one': fem. አንዲት andit;
እገሌ əgäle 'so-and-so': fem. እገሊት əgälit;
ማሞ mammo 'o boy!': fem. ማሚት mammit, or ማሚቴ mammite, or ማሚቱ mammitu 'o girl!'.

There are also some adjectives whose feminine is formed with marker -it. This suffix, however, is not used automatically. For that matter it is not used with adjectives of high frequency, such as ጥሩ təru 'good', መልካም mälkam 'pretty, good', ክፉ kəfu 'bad', and others. It should also be stressed that wherever the suffix -it occurs, it is not only a feminine marker but it also nominalizes the adjective with the meaning 'the one, this one, the known one'.

Some adjectives that have the feminine marker -it are:

ደግ dägg 'good' : ደጊት däggit
ጥቁር təqur 'black' : ጥቁሪት təqurit
ቆንጆ qonǧo 'pretty': ቆንጂት qonǧit
ነጭ näčč 'white': ነጪት näččit;
ጠማማ ṭömami 'crooked' : ጠማሚት ṭömamit;
ደማም dämam 'full of charm' : ደማሚት dämamit;
ዘንጣፋ zänṭaffa 'well balanced (figure)' : fem. ዘንጣፊት zänṭaffit;
ጠባሳ ṭäbasa 'who has a scar' : ጠባሲት ṭäbasit

Active participles: ዘራፊ zärafi 'robber' : fem. ዘራፊት zärafit 'the notorious thief'

ኣቓ̈ቢ aqqabi 'caretaker in a church or in a monastery': fem ኣቓ̈ቢት aqqabit;

መጋ̈ቢ mäggabi 'monk responsible for the administration of the food in a monastery': fem. መጋ̈ቢት mäggabit 'nun responsible for the administration of food in a monastery (መጋ̈ቢ mäggabi is also used for the nun);

ሰላቢ sälabi 'cheater' : fem. ሰላቢት sälabit.

There are feminine nouns with the ending -it that have no masculine counterpart. Thus, ኮማ̈ሪት kommarit 'woman mead seller'.

The noun ሞግዚት mogzit is used for both the 'male or female warden in a school'; it also means 'hired woman who brings up someone's child'.

14.3. Suffix -t, -it marker of masculine and/or feminine

There are nouns ending in -t that are treated as masculine and/or feminine.

Are treated as masculine: ትምህርት təmhərt 'lesson, study'; ትግ̈ሥት təggəst 'patience', ምልክ̈ት mələkkət 'sign', ሥርዓት sər'at 'regulation'.

Is treated as feminine: ፍርሃት fərhat 'fear'.

Is treated both as masculine and feminine: ሃይማኖት haymanot 'faith, belief'.

Likewise nouns with the ending -it are treated as masculine and feminine.

Are masculine: መድኃኒት mädhanit 'remedy', ሰራዊት särawit 'army', ነጋሪት nägarit 'drum'.

Are feminine: እንሽላሊት *enšelalit* 'lizard', ሸረሪት *šärärit* 'spider', አዝዋሪት *azwarit* 'whirlpool', ቧሂት *bʷahit* 'small tornado'.

Gender specifier

Amharic has also gender specifiers for human beings and animals of male or female sex. These specifiers are: ወንድ *wänd* for male, ሴት *set* for female. Examples:

ወንደ፡ ልጅ *wände leǧ* 'boy', as against ሴት፡ ልጅ *set leǧ* 'girl';

ወንድ፡ አህያ *wänd aheyya* 'he-donkey', as against ሴት፡ አህያ *set aheyya* 'she-donkey'.

For animals only: ተባት *täbat* for male, አንስት *anest* or [illegible] *enest* for female. Examples:

ተባት፡ ጥጃ *täbat ṭeǧǧa* 'he-calf', as against አንስት፡ ጥጃ *anest ṭeǧǧa* 'she-calf';

ተባት፡ አህያ *täbat aheyya* 'he-donkey', as against እንስት፡ አህያ *enest aheyya* 'she-donkey'.

The specifier አውራ *awra* for male, አንስት *anest* for female is used only for ዶሮ *doro* 'fowl'. Thus, አውራ፡ ዶሮ *awra doro* 'coq', አንስት፡ ዶሮ *anest doro* 'hen'.

For other animals, አውራ *awra* is used mainly to designate a non-castrated male. With this concept, it has no female specifier. Thus, አውራ፡ ፍየል *awra feyyäl* 'a male non-castrated goat', አውራ፡ በግ *awra bäg* 'a male non-castrated sheep'.

Note also የንብ፡ አውራ *yäneb awra* 'queen-bee', so called because the queen is the most important and the biggest bee.

The expression አውራ awra normally designating the male is also used for the expression of 'big, important, main'. Thus, አውራ፡መንገድ awra mängäd 'main road', አውራ፡ሌሊት awra lelit 'the dead of night', አውራ፡ምስክር awra məsəkkər 'the chief witness', አውራ፡ከተማ awra kätäma 'capital'.

Male or female plants, and occasionally birds are expressed by the specifier ወንዴ wände for male, ሴቴ sete for female. Thus, ወንዴ፡አበባ wände abäba 'a flower that produces pollen', as against ሴቴ፡አበባ sete abäba 'a flower that receives the pollen';

ወንዴ፡ማሽላ wände mašəlla 'a kind of millet' as against ሴቴ፡ማሽላ sete mašolla;

ወንዴ፡ሬት wände ret 'kind of sisal', as against ሴቴ፡ሬት sete ret;

ወንዴ፡ጭሬ wände čəre 'kind of bird (male)', as against ሴቴ፡ጭሬ sete čəre.

14.5. Different roots for gender

The differentiation between male and female in reference to specific human beings is often expressed by different lexical items.

Thus, አባት abbat 'father': እናት ənnat 'mother';
ወንድም wändəmm 'brother': እህት əhət 'sister;
አጎት agʷät 'uncle': አክስት akəst 'aunt';
በሬ bäre 'ox': ላም lam 'cow';
ፈረስ färäs 'horse': ባዝራ bazra 'mare'.

14.6. Gender treatment of animals, geographical names, countries and abstract nouns

Some animals are treated as masculine, others as feminine unless the sex of the animal is specifically known as is the case of ላም lam 'cow'.

Are treated as masculine: ውሻ wəšša 'dog', ፈረስ färäs 'horse', አንበሳ anbäsa (anbässa) 'lion', ጅብ ǧəb 'hyena', ነብር näbər 'leopard'.

Are treated as feminine: በቅሎ bäqlo 'mule', ቀበሮ qäbäro 'jackal', ድመት dəmmät 'cat', ጦጣ ṭoṭa 'monkey', አይጥ ayṭ 'mouse', ንብ nəb 'bee'.

Are treated both as masculine and feminine: አህያ aheyya 'donkey', በግ bäg 'sheep'.

With geographical names and names of heavenly bodies the gender treatment is not fixed.

Are treated as masculine: ተራራ tärara 'mountain', ወንዝ wänz 'river', ሜዳ meda 'plain'.

Are treated as feminine: ምድር mədər 'earth, ground', መሬት märet 'ground', ፀሐይ ṣähay 'sun', ጨረቃ čäräqa 'moon', አለም aläm 'world'.

Are treated both as masculine and feminine: ኮከብ kokäb 'star'; አገር agär in the meaning of 'nation, country' is treated as feminine, but in the meaning of 'countryside' it is treated as masculine.

Nouns of countries have no fixed gender treatment. Most generally, however, they are treated as feminine. This is especially the case if some kind of relationship is established between the speaker and the country.

Thus are feminine: ኢትዮጵያ ityoppya 'Ethiopia', ኢጣልያ iṭalya 'Italy', ብሪታንያ britanya 'England'.

Are masculine: አሜሪካ amerika 'America', መስኮብ mǝskob 'Russia', በልጂክ bälǧik 'Belgium', ነምሳ nämsa 'Austria', ጀርመን ǧärmän 'Germany'.

Abstract nouns are mostly treated as masculine: ሞት mot 'death', ፍርድ ferd 'judgement', ክብር kǝber 'honor', ጽድቅ sedq 'righteousness'.

14.7. Various meanings of the gender marker

The feminine marker has various usages, this feminine marker being either the article or the feminine of the verb referring to the noun. It expresses smallness. Thus, ገበታይቱ gäbätaytu, or ገበታዋ gäbätawa 'the small table' (the feminine marker is the article here); ቤታችን፡ አጠገብ፡ አንድ፡ መንገድ፡ አለች betaččǝn aṭägäb andǝ mängäd alläčč 'near our house there is a small road' (the verb አለች alläčč 'she is' indicates here the smallness of the road).

The feminine also expresses endearment. Thus, speaking of a little boy, one can say: ትምህርቱን፡ ያጠናሽ፡ እንደሆነ፡ ደብተር፡ እገዛልሻለሁ፡ tǝmhǝrtun yaṭännaš ǝndähonä däbtär ǝgäzallǝšallähʷ 'if you study the lesson I shall buy you a notebook'; አንቺ፡ ሌባው anči lǝbaw (said to a boy) 'o you little thief' (አንቺ is feminine).

Admiration is expressed by the feminine. Examples: ይቺ፡ ጐበዝ፡ እኮ፡ ስራውን፡ ሁሉ፡ አጠናቀቀች yǝčč gʷäbäz ǝkko sǝrawǝn hullu aṭṭänaqqäqäčč 'this clever young man has completed thoroughly all his work' (ይች yəčč and አጥናቀቀች aṭṭänaqqäqäčč are femine forms).

The feminine also expresses contempt. Examples: አንቺም፡ ሰው፡ ሆነሽ፡ ትኰሪያለሽ ančim säw honäš təkʷäryalläš 'so you think that you are somebody and you are proud'; ገበሬ፡ ነኝ፡ ትያለሽ፡ ምን፡ ያህል፡ ሰበሰብሽ፡ gäbäre näň təyalläš mən yahəl säbässäbš 'you say 'I am a farmer', how much did you gather?'.

Familiarity among equals, be they young or old, is expressed by the feminine. Thus, when speaking to a friend one says: መቼ፡ ትመጫለሽ mäče təmäčalläš 'when will you come?'

A masculine form can be used when referring to females for the expression of contempt. Example: እናቲቱ፡ ልጅቷ፡ ስላናደደቻት፡ አንተማ፡ ከወንዶቹ፡ ጋር፡ ዋል፡ አለች፡ ənnatitu ləǧətwa səlannaddädäččat antämma käwändočču gar wal aläčč 'because the mother was irritated by the daughter she said: go and stay with the boys'.

Human beings of female sex used as collective can occasionally be used with either a masculine article or a masculine verb. Examples: ሴቱ፡ ሁሉ፡ ይላቀስ፡ ነበር setu hullu yəllaqqäs näbbär 'all women were crying together'; ሚስት፡ አለው፡ mist alläw 'he has a wife' (instead of አለቻው alläččew); ልጃ፡ ገረድ፡ ሁሉ፡ ሲዘፍን፡ ዋለ ləǧa gäräd hullu sizäfən walä 'all the girls spend the day singing'.

15. PLURAL

Amharic has a singular and a plural. No distinction is made between the masculine and the feminine in the formation of the plural in the nouns.

If the noun ends in a consonant, the plural is formed by the addition of -očč. In the script, the o of the ending -očč is expressed by putting the final consonant of the noun in the 7th order. Examples:

ቤት bet 'house': pl. ቤቶች betočč 'houses';
ሴት set 'woman': pl. ሴቶች setočč 'women'.[1]

If the noun ends in a vowel, the plural can be formed in two ways:

1. The final vowel of the noun can in most cases be omitted and the plural marker -očč is added to the last consonant. In the script, the final consonant of the noun is then written in the 7th order to express the vowel o. Examples:

tämari ተማሪ 'student': pl. tämaročč ተማሮች 'students' (with loss of the vowel -i of the singular);
wešša ውሻ 'dog': pl. weššočč ውሾች 'dogs' (with loss of the vowel -a of the singular);
bäqlo በቅሎ 'mule': pl. bäqločč በቅሎች 'mules' (with loss of the vowel -o of the singular).

2. The final vowel is retained. In this case, a distinction should be made in the quality of the vowel.

If the final vowel is -a, -u, or -o, the plural is formed by the ending -ʷočč, that is to say, a glide semi-consonant w is used between the final vowel of the noun and the plural marker -očč. This semi-consonant is hardly audible and is transcribed by ʷ. In the script, this is expressed by -ዎች added to the noun. Examples:

wešša ውሻ 'dog': pl. weššaʷočč ውሻዎች;

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[1] The plural ጌቶች getočč of ጌታ geta can mean 'lords', but it also means 'master' in polite form.

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kätäma ከተማ 'city': pl. kätäma^{w}očč ከተማዎች;

ṭeru ጥሩ 'good': pl. ṭeru^{w}očč ጥሩዎች;

käbäro ከበሮ 'drum': pl. käbäro^{w}očč ከበሮዎች

If the final vowel is -e or -i, the plural is formed by the ending -^{w}očč or -^{y}očč. A glide semi-consonant w or y is used between the final vowel of the noun and plural marker -očč. These semi-consonants are barely audible. In the script, only ዎች is used. Examples:

gäbäre ገበሬ 'farmer': pl. gäbäre^{w}očč, gäbäre^{y}očč written ገበሬዎች;

tämari ተማሪ 'student': pl. tämari^{w}očč, tämari^{y}očč, written ተማሪዎች

TABLE OF THE PLURAL

Noun endings:	Consonant	-a, -u, -o	-e, -i
Plural marker:	-očč	-^{w}očč	-^{w}očč, -^{y}očč

Note that nouns ending in a vowel can drop the final vowel and -očč is then added to the noun.

15.1. ARCHAIC PLURAL

We have seen above that the regular plural marker is -očč (see § 15). There are, however, a considerable number of nouns that have a plural marker other than -očč. This plural marker can be either external or internal or both. The external plural consists in suffixing -an or -at to the singular. The internal plural consists in vocalic change (compare English 'man-men' or 'goose-geese'). These plural markers come from Geez. Most of the nouns having these endings are learned words.

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[1] Normally the active participles have only the plural -^{w}očč. Thus, ጠራጊ ṭärgi 'he who sweeps': pl. ጠራጊዎች ṭäragi^{w}očč (not ጠራጎች ṭäragočč)

Examples of external plurals:

With -an: ክቡር kebur 'Excellency': pl. ክቡራን keburan; ጻድቅ ṣadeq 'righteous': pl. ጻድቃን ṣädeqan; መምህር mämher 'learned man': pl. መምህራን mämheran.

With -at: ካህን kahen 'priest': pl. ካህናት kahenat; ሕፃን heṣan "baby': pl. ሕፃናት heṣanat; ዓመት amät 'year': pl. ዓመታት amätat; ነቢይ näbiy 'prophet': pl. ነቢያት näbiyat; ቃል qal 'word': pl. ቃላት qalat.

Singular nouns that end in -awi denoting gentilics or 'connection with' form their plural by -yan for the masculine, -yat for the feminine. The ending -awi becomes -awe in pronunciation and in writing. Examples: ኢትዮጵያዊ ityoppyawi 'Ethiopian': pl. masc. ኢትዮጵያውያን ityoppyaweyan, fem. ኢትዮጵያዊት ityoppyaweyat; ፈረንሳዊ färänsawi 'Frenchman': pl. masc. ፈረንሳውያን färänsaweyan, fem. ፈረንሳውያት färänsaweyat; መንፈሳዊ mänfäsawi 'spiritual' (from መንፈስ mänfäs 'spirit'): pl. መንፈሳዊያን mänfäsawiyan.

If the plural noun is formed both by internal and external changes, the external markers are either the prefix a- or the suffix -t in addition to vocalic change.

Examples: ንጉሥ negus 'king': pl. ነገሥት nägäst; መጽሐፍ mäṣhaf 'book': መጻሕፍት mäṣaheft; መስፍን mäsfen 'duke': pl. መሳፍንት mäsafent; መላክ mälak, mäl'ak 'angel': pl. መላእክት mäla'ekt; ደቀ፡ መዝሙር däqqä mäzmur 'disciple': pl. ደቀ፡ መዛሙርት፡ däqqä mäzamurt; አገር agär 'country': pl. አህጉር ahgur 'continent'; ዘር zär 'seed': pl. አዝርዕት azre'et.

Some nouns form their plural with an augmented w. Thus, liq 'learned man': pl. ሊቃውንት liqawent; ኮከብ kokäb 'star': pl. ከዋክብት käwakebt.

Occasionally an archaic plural is formed with the Amharic plural marker *-očč*. Thus, ሊቅ *liq* 'learned man': archaic plural ሊቃውንት *liqawənt*, and archaic plural + *očč* in ሊቃውንቶች *liqawəntočč*; ቃል *qal* 'word': archaic plural ቃላት *qalat*, and archaic plural + *očč* in ቃላቶች *qalatočč*.

There are nouns the plural of which is formed by repetition of one of the radicals. Examples: ወይዘሮ *wäyzäro* 'lady': ወይዛዝር *wäyzazər* and ወይዛዝርት *wäyzazərt*; ቆንጆ *qonǧo* 'pretty': ቆነጃጅት *qonäǧäǧǧət*; ቄስ *qes* 'priest': ቀሳውስት *qäsawəst*.

The nouns of ወንድም *wändəmm* 'brother' and እኅት *əhət* 'sister' have two plurals with two different meanings. Thus, ወንድም *wändəmm* 'brother': pl. ወንድሞች *wändəmmočč* 'brothers', but ወንድማማች *wändəmmamačč* 'brothers in relation to each other'; እኅት *əhət* 'sister': pl. እኅቶች *əhətočč* or እቶች *ətočč* 'sisters', but እትማማች *ətəmmamačč* 'sisters in relation to each other'.

15.2. Usage of the plural

The concept of the plural is not necessarily expressed by a plural marker. Thus, ልጁ፡ መጽሐፍ፡ ወሰደ *ləǧu mäṣhaf wässädä* 'the child took books' (መጽሐፍ *mäṣhaf* 'book(s)' has no plural marker). Note that according to the context it can also mean 'the child took a book'.

The verb agrees in number with the noun. Thus, when the noun has the plural marker, the verb is used in the plural. Thus, ሁለት፡ ሰዎች፡ ደረሱ *hulätt säwočč därräsu* 'two men arrived' (the verb ደረሱ *därräsu* is in the plural).

If the noun has no plural marker, the verb is used in the singular. Thus, ሁለት̈ ፡ ሰው̈ ፡ ደረ̈ሰ hulätt säw därräsä 'two men arrived' (the verb ደረ̈ሰ därräsä is in the singular).

When the noun is preceded by a quantifier (such as 'many, two', etc.), the noun may be used in the singular. In this case, the verb is also used in the singular. Thus, ሁለት̈ ፡ ሰው ፡ ደረ̈ሰ hulätt säw därräsä 'two men arrived'; ብዙ ፡ ሰው ፡ ደረ̈ሰ bezu säw därräsä 'many people arrived', the verb ደረ̈ሰ därräsä being in the singular.

When a noun is a collective, its form is in the singular and the verb is likewise in the singular. Example: ሠራዊቱ ፡ ጎንደር ፡ ሰፈ̈ረ säräwitu gondär säffärä 'the army camped in Gondar'; ሰው ፡ አለ̈ቀ säw alläqä 'people were annihilated'.

If there are two subjects in the singular combined with -(e)nna 'and' a distinction is made between uncountable and countable nouns in connection with the number of the verb.

With uncountable nouns the verb is in the singular. Thus, ስኳ̈ርና̈ ፡ ቡና̈ ፡ ጠረጴ̈ዛ ፡ ላይ ፡ አለ̈ ፡ sekkʷarenna bunna täräppeza lay allä 'Sugar and coffee is on the table' (አለ̈ allä in the singular).

With countable nouns, the verb is in the plural if the nouns are determined. Thus, ልጁና̈ ፡ ልጅቷ ፡ ትምህርቱን ፡ ጨረ̈ሱ leǧunna leǧitwa temhertun čärräsu 'the boy and the girl finished the lesson' (ጨረ̈ሱ čärräsu is a plural).

If the countable nouns are indetermined and are used as collective, the verb is more normally in the singular but also in the plural. Thus, ውሻ̈ና̈ ፡ ድመ̈ት ፡ ወተት ፡ ይወ̈ዳል ፡ wešša-nna dəmmät wätät yewäddal 'dogs and cats like milk' (ይወ̈ዳል yewäddal is in the singular), but the verb can also be ይወዳሉ yəwäddallu 'they like' (in the plural). For the agreement in number between the noun and the adjective, see §. 19.

16. DIRECT OBJECT

The direct object in Amharic is sometimes expressed by a special suffixed element, sometimes not. The expression or non-expression of this element depends, to some extent, on whether the object is determined or not. If the direct object is determined, it is expressed by the suffixed element - ን -(e)n. When the determination is expressed by the article or by the possessive suffix pronouns, the marker - ን -en is placed after the article. If the direct object is not determined, the marker - ን -n may or may not be used.

The marker of the direct object is -en with a noun ending in a consonant, it is -n with a noun ending in a vowel. Thus, from ጌታው getaw 'the master', the direct object is ጌታውን getaw-en; from ቤቱ betu 'the house', the direct object is ቤቱን betu-n.

The sentence 'a dog bit a mule' is rendered in Amharic by ውሻ፡ በቅሎ፡ ነከሰ weššа bäqlo näkkäsä. In this sentence, bäqlo 'a mule', the direct object of the sentence, not being determined, does not have the element - ን -n. However, the structure ንፋስ፡ ቤትን፡ አፈረሰ nefas beten afärräsä 'the wind destroyed a house' is also possible.

The sentence 'the dog bit the mule' is rendered in Amharic by ውሻው፡ በቅሎዋን፡ ነከሰ፡ weššaw bäqlowan näkkäsä. In this sentence በቅሎ bäqlo 'the mule', the direct object of the sentence, being determined, does have the special element - ን -n.

The element -n of the direct object is placed with the qualifier (see §19).

Note that even when there is no - ን -n, the function of the noun as direct object will become clear because of its position in the sentence (see §103).

The direct object is placed after the subject: ውሻ፡ በቅሎ፡ ነከሰ wəšša bäqlo näkkäsä 'a dog bit a mule', lit. 'a-dog a-mule bit'. If, however, the direct object is marked by - ን -n, it can be placed before the subject. Thus, በቅሎዋን፡ ውሻው፡ ነከሳት bäqlowan wəšša näkkäsat, lit. 'the-mule the-dog bit-her'.

17. INDIRECT OBJECT

The indirect object is expressed by prefixed ለ lä 'to'. This preposition is used in Amharic for the indirect object in cases where English does not always use a preposition.

Thus, the sentence, 'I wrote the farmer a letter' is expressed by ደብዳቤ፡ ለገበሬ፡ ጻፍሁ däbdabbe lägäbäre ṣafh^w (note that there is no 'to' in English for the indirect object 'the farmer', but Amharic has ለ lä with ገበሬ gäbäre 'farmer').

At times the indirect object can be expressed by the suffixed - ን -(ə)n. Example: ጌታው፡ ሠራተኞቹን፡ ገንዘብ፡ ከፈለ getaw särratäññoččun gänzäb käffälä 'the master paid money to the workers'.

If the indirect object is a pronoun, it is expressed with certain verbs by object suffix pronouns: ሰጠኝ säṭṭäññ 'he gave me' (see § 46).

18. COMPLEMENT OF POSSESSION AND OTHER COMPLEMENTS

18.1 የ- yä -Structure

There is a structure in Amharic consisting of የ yä+noun+noun. This structure has different meanings depending on the meaning of the nouns that constitute this structure. Some of the meanings of the የ yä- structure are: possession, material, time, and so on.

18.1.1. Expression of possession.

Possession is expressed by the element የ yä- 'of' which precedes the possessor. This unit is then followed by the possessed.

Example: 'A book of a student' or 'a student's book' is የተማሪ፡ መጽሐፍ yätämari mäṣhaf, lit. 'of-a-student a-book'.

If the possessor is qualified by an adjective, the element of possession የ yä- precedes it.

Example: 'A book of a diligent student' የትጉህ፡ ተማሪ፡ መጽሐፍ yäteguh tämari mäṣhaf.

The የ yä + possessor unit plays the role of a qualifier. Indeed in the above sentence የተማሪ፡ መጽሐፍ yätämari mäṣhaf 'a student's book', or 'a book of a student', the unit የተማሪ yätämari 'the student's ....', or 'of the student ....', qualifies the book. Since in Amharic the qualifier precedes the qualified, the yä + possessor unit precedes the possessed.

If the possessor-possessed complex is determined, the የ yä + possessor unit takes the article

Examples: 'the boy's book is red' የልጁ፡ መጽሐፍ፡ ቀይ፡ ነው yäleğu mäṣhaf qäyy näw, the -u of the article being attached to the qualifier የልጅ yäleǧ 'of the boy'. Another example: "The farmer's boy is diligent' የገበሬው፡ ልጅ፡ ትጉህ፡ ነው yägäbärew leǧ teguh näw, the article -u being attached to the qualifier የገበሬ yägäbäre 'of the farmer'.

If the possessor-possessed complex is a direct object, the marker -ን -(e)n of the direct object is placed with the የ yä + possessor unit, that is to say, with the qualifier.

Example: 'I took the student's book' የተማሪውን፡ መጽሐፍ፡ ወሰድኩ፡ yätämariwen mäšhaf wässädku, the element -n being suffixed to የተማሪው yätämariw 'of the student'. This is in agreement with what we will see below that the marker -n of the direct object is suffixed to the qualifier (§ 19).

If the possessor-possessed complex is preceded by a preposition, the preposition is placed before the complex. In this case, the element የ yä- is omitted.

Examples: "There are pictures in the student's book' በተማሪው፡ መጽሐፍ፡ ሥዕል፡ አለ bätämariw mäšhaf seel allä, instead of በየተማሪው፡ bäyätämariw.

'We will go in Täsfaye's car' በተስፋዬ፡ መኪና፡ እንሄዳለን bätäsfaye mäkina ennehedallän, instead of * በየተስፋዬ bäyätäsfaye.

'I paid money to the student's mother' ለተማሪው፡ እናት ገንዘብ፡ ከፈልኩ lätämariw ennat gänzäb käffälkʷ, instead of ለየተማሪው läyätämariw.

If the possessor-possessed complex stands in a possessive relation to a following noun, the element of possession የ yä- is used only once at the beginning of this whole structure.

Example: የነጋዴ፡ቤት፡መስኮት yänäggade bet mäskot 'a window of the merchant's house' (or 'the window of the merchant's house'). In this phrase, the possessor-possessed የነጋዴ፡ቤት yänäggade bet 'a house of a merchant' is followed by another possessed element, namely መስኮት mäskot 'window'. In this structure, the element of possession የ yä- is used only once.

If this complex is a direct object, the marker ን -(ən) is normally suffixed to the የ yä- + possessor unit.

Example: የነጋዴውን፡ቤት፡መስኮት፡ሰበርኩ yänäggadewən bet mäskot säbbärkʷ 'I broke the window of the merchant's house'.

If the first noun is determined by possessive suffix pronouns, it can be referred to by possessive suffix pronouns in the 2nd noun. In this case, the 2nd noun also takes the particle የ- yä-. Thus, 'the window of my mother's house' can be expressed by የእናቴ፡ቤት፡መስኮት yännate bet mäskot, or by የእናቴ፡የቤቷ፡መስኮት፡ yännate yäbetwa mäskot, lit. 'of-my-mother of-her-house window'.

~~For the expression of possession without የ yä, see § .~~

For የ yä used with personal independent pronouns, for the expression of possession, see §23.1.

18.12. Expression of material.

The structure of የ yä with a noun designating material followed by a noun indicating an object expresses the material of which the object is made.

Examples: የብረት፡ምጣድ yäbrät məṭad 'griddle made of iron'; የወርቅ፡ሰዓት yäwärq säʾat 'a watch made of gold'. The English equivalent of the above sentences can also be translated as a qualifier. Thus, የብረት፡ምጣድ yäbrät məṭad 'a griddle made of iron', or 'an iron griddle'; የሸህላ፡ ምጣድ፡ yäšähla metad 'a griddle made of clay', or 'a clay griddle'; የወርቅ፡ ሰዓት፡ yäwärq sä'at 'a watch made of gold', or 'a gold watch'.

Note that in this structure የ yä is optional. Thus, 'an iron griddle' is also ብረት፡ ምጣድ፡ brät metad; 'a gold watch' is የወርቅ፡ ሰዓት wärq sä'at.

13 1.3. Expression of time required by the action, or in which the action is performed.

The structure of የ yä with a noun indicating time (such as hour, day, and so on) followed by a noun designating a performance or task expresses the time required for the accomplishment of the task.

Examples: የሦስት፡ ቀን፡ መንገድ yäsost qän mängäd 'a three days' journey', or 'a journey of three days'; ይህ፡ የሁለት፡ ሰዓት፡ ሥራ፡ ነው፡ yeh yähulät sä'at sera näw 'this is a two hours' work'; የሁለት፡ ሰዓት፡ምሳ yähulätt sä'at mesa 'lunch that takes two hours'.

A combination of two nouns of that kind with የ - yä- prefixed to the 1st noun also expresses the time in which the action is performed. Thus, የቀን፡ መንገድ yäqän mängäd 'journey done (or performed) at day time' (but የመንገድ፡ ቀን yämängäd qän 'the day set for the journey'); የሰዓት፡ ሥራ yäsäat sera 'work done at noon' (but የሥራ፡ ሰዓት yäsera säat 'time set for work').

14 1.4. Expression of 'something made or used for'.

The structure of የ yä+noun designating a liquid or some measurable thing (such as grain) followed by a noun designating a container expresses the idea of the container made for or used for the noun preceded by የ yä.

Examples: የጠላ፡ ጋን yäṭälla gan 'a jar used for beer'; የገብስ፡ ቁና yägäbs qunna 'a measure for barley'; የወተት፡ ብርጭቆ yäwätät berčeqqo 'a glass for milk'. For the expression of 'a glass of milk', see § 18.3.

Into the same category falls a structure such as የዝናብ፡ ልብስ yäzenab lebs 'raincoat', lit. 'coat made for the rain'.

18.1.5. Expression of a place where a commodity is sold or made.

The structure of የ yä+noun designating a commodity followed by a noun designating a specific place expresses the place where the commodity is sold or made.

Examples: የቡና፡ ቤት yäbunna bet 'coffee-house', that is 'house where coffee is sold or made'; የሻይ፡ ሱቅ yäšay suq 'store where tea is sold'; የወጥ፡ ቤት yäwäṭ bet 'kitchen', lit. 'a house where stew is made'.

Note that in this structure የ yä can be omitted. Thus, ቡና፡ ቤት bunna bet, ወጥ፡ ቤት wäṭ bet.

18.1.6. Expression of geographic names.

The structure of የ yä + noun designating a geographic proper noun followed by a noun designating the class to which the proper noun belongs merely names that which is designated by the proper noun.

Example: የጣና፡ ባሕር yäṭana bahər 'Lake Tana; የደሴ፡ ከተማ yädäse kätäma 'the city of Dessie'. Note that with cities, the Amharic usage coincides with English usage, e.g. 'the city of Washington'.

18.1.7 Expression of location

The structure of የ yä + noun designating a geographical area followed by a noun designating an object (animate or inanimate) expresses the location or origin of the object.

Examples: የቈላ፡ መሬት yäqʷälla märet 'land located in the lowlands'; የከተማ፡ ሰው yäkätäma säw 'a city man', that is, 'a man coming from the city'.

18.1.8 የ yä with an adverb.

The element የ yä can also be used with an adverb followed by a noun. In this case the የ yä + adverb complex becomes a qualifier. As a qualifier it takes the article and the marker ን -n of the direct object.

Examples: የትናንትና፡ ወሬ yätənantənna wäre 'yesterday's news'; የትናንትናውን፡ ወሬ፡ እነግርሃለሁ yätənantənnawən wäre ənägrəhallähʷ 'I will tell you yesterday's news'.

18.2. የ yä- structure as attribute

The የ yä + noun can be used as an attribute. Thus, ይህ፡ መጽሐፍ፡ የተስፋዬ፡ ነበረ yəh mäṣhaf yätäsfaye näbbärä 'this book was Təsfaye's'; ይህ፡ ሰዓት፡ የወርቅ፡ ነው yəh säʾat yäwärq näw 'this watch is (made) of gold'.

18.3. Expression of measure and kind

We saw above that the የ yä structure serves for the expression of something made or used for (see §18.1.4). Example: የወተት፡ ብርጭቆ፡ yäwätät bərčəqqo 'a glass used for milk'.

Amharic can transpose the two terms to express the idea of 'something in or from'. Thus, የብርጭቆ፡ ወተት yäbərčəqqo wätät 'milk in (or 'from') a glass', lit. 'of-glass milk'.

In case የ yä is dropped we obtain a phrase such as ብርጭቆ፡ ወተት bərçeqqo wätät to express measure or kind, this sentence meaning 'a glass of milk'.

Indeed, in specifications of measure or kind, the word order is: measure or kind followed by the measured or the described object. Thus, አራት፡ብርጭቆ፡ወተት aratt bərçeqqo wätät 'four glasses (of) milk'; ስድስት፡ሜትር፡ ጨርቅ፡ səddəst metər čärq 'six meters (of) cloth'; ብዙ፡ዓይነት፡ሰው bəzu aynät säw 'many kinds (of) people'. In all these sentences, theEnglish 'of' is not expressed by a particular element in Amharic.

Note than an expression such as 'four milk glasses' is rendered in Amharic by አራት፡የወተት፡ብርጭቆ። aratt yäwätät bərçeqqo, lit. 'four of-milk glasses'. This is so since, in the expression 'milk glass', 'milk' is a qualifier and as such it has to be የወተት yäwätät expressed in Amharic by the yä- structure.

19. ADJECTIVE

This section will deal with the position of the adjective and the position of the article, the marker - ን -n of the direct object, and the plural marker with either the adjective or the noun.

In Amharic, the adjective always precedes the noun. Ex. ክፉ ፡ ጌታ kəfu geta 'a wicked (or bad) master'; ጎበዝ፡ አሽከር gʷäbäz aškär 'a strong servant'.

If the adjective-noun complex is determined, the article is suffixed to the adjective and not to the noun. Example: 'the big house' ትልቁ፡ ቤት təlləqu bet, the adjective ትልቁ təlləqu representing ትልቅ təlləq with the article -u.

If there are more than one adjective, the article is normally placed with the first adjective. Example: ትልቁ፡ ጥቁር፡ ፈረስ *tələqu ṭəqur färäs* 'the big black horse' (one of the many). In case the speaker wants to avoid any further questioning about the qualifier, the article is suffixed to both adjectives. Thus, ትልቁ ጥቁሩ፡ ፈረስ፡ ረገጠኝ፡ *tələqu ṭəquru färäs räggäṭäññ* 'the big, black horse kicked me'.

If the adjectives are connected with - ና *-nna* 'and', both adjectives take the article: ትልቁና፡ ጥቁሩ፡ ፈረስ፡ *tələqu-nna ṭəquru färäs* 'the big (and) black horse'.

If the adjective-noun complex is a direct object and is determined by the article, the element *-n* of the direct object is placed with the adjective. Examples: ውሻው፡ ትልቁን፡ በቅሎ፡ ነከሰ *wəššaw tələqun bäqlo näkkäsä* 'the dog bit the big mule', the direct object ('the big mule') is expressed by - ን *-n* attached to the adjective ትልቅ *təlləq* in the form of ትልቁን *tələqun*.

If, however, the noun is determined by possessive suffix pronouns, both the adjective and the noun have the marker - ን *-n* of the direct object. Example: ትልቁን፡ ቤቴን፡ ሠራሁ *tələqu-n bete-n särrahw* 'I built my big house'.

The same structure occurs if the qualifier is a relative qualifier. Thus, እኛ፡ ቤት፡ ያለውን፡ ዕቃሽን፡ ለምን፡ አትወስጅም *əñña bet yalläw-ən əqaš-ən lämən attəwäsǧim* 'why don't you take your things that are in our house?'.

If the adjective-noun complex is a direct object and is indetermined, either there is no marker - ን *-n*, or the marker - ን *-n* is suffixed to the noun only. Thus 'the hunter killed a big lion' is expressed by አዳኙ፡ ትልቅ፡ አንበሳ፡ ገደለ adaňu təlləq anbässa gäddälä, or አዳኙ፡ ትልቅ፡ አንበሳን፡ ገደለ adaňu təlləq anbässan gäddälä.

In case the adjective-noun complex has the marker - ን -n of the direct object, it can be placed before the subject. Thus, 'the dog bit the big mule' can be rendered by ትልቁን፡ በቅሎ፡ ውሻው፡ ነከሰው təlləqun bäqlo wəššaw näkkäsäw, lit. 'the-big-(obj.) mule the-dog he-bit-him'.

If there are two nominalized adjectives, that is, they are used without a noun, and they are determined and used as direct object, both of them take the article and the - ን -n of the direct complement. Example: ትልቁን፡ ጥቁሩን፡ ግዛልኝ፡ təlləqun ṭəqurun gəzalləňň 'buy me the big, black one!

If the indetermined noun in the plural is qualified by an adjective, the adjective is used in the singular or in the plural. Thus, 'diligent students' is ትጉ፡ ተማሪዎች təgu tämariʷočč, but also ትጉዎች፡ ተማሪዎች təguʷočč tämäriʷočč.

Likewise, if the adjective is a predicate, it can be either in the singular or in the plural. Thus እነዚህ፡ ተማሪዎች፡ ትጉ፡ ናቸው ənnäzzih tämariʷočč təgu naččäw 'these students are diligent', but also እነዚህ፡ ተማሪዎች፡ ትጉዎች፡ ናቸው ənnäzzih tämariʷočč təguʷočč naččäw, that is, the adjective also with the plural marker -očč.

If the noun with the plural marker is determined and is preceded by an adjective, the adjective also has the plural marker. The article of the adjective-noun complex is placed with the adjective. Thus, 'the good students' ደጎቹ፡ ተማሪዎች däggočču tämariʷočč, that is, the adjective in the plural with the article, the noun in the plural without article.

If the noun in the plural is determined by possessive suffix pronouns, the adjective is in the plural and may or may not have the article. Thus, 'my good students' is ደጎቹ፡ተማሪዎቼ däggoččᵘ tämariʷočče, or ደጎች፡ተማሪዎቼ däggočč tämariwočče.

TABLE OF THE ADJECTIVE-NOUN COMPLEX

and the POSITION OF VARIOUS SUFFIXES

Complex indetermined:	[Adjective] [noun]
Complex determined:	[Adjective+article] [noun]
Determined with two adjectives:	[Adjective+article] [adjective] [noun]
Direct object determined by article:	[Adjective+article+n] [noun]
Direct object determined by suffix pronouns	[Adjective+article+n] + [noun+pronoun+n]
Direct object indetermined:	[Adjective] [noun] or [Adjective] [noun +n]
Plural indetermined:	[Adjective] [noun+očč] or [Adjective+očč] [noun+očč]
Plural determined by article:	[Adjective+očč+u] [noun+očč]
Plural determined by suffix pronouns	[Adjective+očč+article] + [noun+očč+pronoun] or [Adjective+očč] [noun+očč+pronoun]

20. NOMINAL PATTERNS

The nouns are either derived from verbal roots and nominal bases or are 'primitive', that is, they have no connection with a verbal or nominal base. Examples: ልብስ ləbs 'cloth' is derived from the root lbs 'put on a dress', or መክፈቻ mäkfäča 'key' from the root kft 'open', ዝምድ̈ና zəmdənna 'relationship' is derived from the noun ዘመድ zämäd 'relative', whereas ራስ ras 'head' or ሰው säw 'man' are primitive nouns.

The majority of the nominal patterns derived from a verbal root have a special meaning attached to them. Thus, for instance, the pattern ርጥበት rəṭbät 'moisture' from ረጠ̈በ räṭṭäbä 'be moist' expresses an abstract; the pattern ስባ̈ሪ səbbari 'a part that is broken' is a noun with a passive connotation, and so on.

Concerning the nominal patterns derived from a verbal root, they can either have a special syllabic structure without any consonantal or vocalic affixes or can be augmented by affixes, that is, prefixes and/or suffixes.

Examples for patterns without affixes: ፍርድ fərd 'judgement' from ፈረ̈ደ färrädä 'judge'; ሕመም həmäm 'disease' from አመ̈መ ammämä 'be sick'; ክም̈ር kəmmər 'heap' from ከመ̈ረ kämmärä 'pile up', and others.

Examples for patterns with affixes: ጭማ̈ቂ čəmmaqi 'juice' from the root čmq 'squeeze'; ሰባራ säbara 'something that is broken' from the root sbr 'break'; በ̈ሊ̈ታ bällitta 'who eats often' from the root bl(ᶜ) 'eat'; ፍላ̈ጎት fəllagot 'desire' from the root flg 'wish, look for'; አለ̈ቃቀም alläqaqäm 'manner of picking' from the root lqm 'pick'; መልቀምያ mälqämya 'instrument serving to pick' from the root lqm 'pick', and others.

The 'primitive' nouns on their part can be augmented by vocalic and consonantal affixes, these derived patterns expressing special meanings. Thus, for instance, from መንዝ mänz 'the district of Mänz': መንዜ mänze 'inhabitant of Mänz'; from ሰማይ sämay 'heaven': ሰማያዊ sämayawi 'heavenly'; from ዓለም aläm 'world': ዓለመኛ alämäňňa 'happy go-lucky'; from ዘመድ zämäd 'relative': ዝምድና zəmdənna 'relationship', and others.

This section will deal with nominal patterns derived from verbs and nouns.

Adjectival patterns derived from verbal roots are:

ከባድ käbbad 'heavy', ነባር näbbar 'steady, permanent resident'; ሰባራ säbara 'something that is broken', ጠማማ ṭämama 'bent', ከራራ kärara 'stunted';

From 4-radicals: አንካሳ ankassa 'lame', ነዝናዛ näznazza 'nagging', ጠቅላላ ṭäqlalla 'total', ቀልቃላ qälqalla 'restive, going back and forth';

አዲስ addis 'new'; with palatalization of the 2nd radical in ረጅም räǧǧəm 'long', አጭር aččər 'short'.

Passive participles or adjectives expressing a state or quality are occasionally found in the language. They are formed from verbal roots with the pattern $C_1\text{ə}C_2\text{u}C_3$.

From tri-radicals: ክቡር kəbur 'honored', ትኩስ təkkus 'hot'.

From bi-radicals: ሙት mut 'dead', ሩቅ ruq 'far', ሙቅ muq 'warm'.

From 4-radicals: ድንጉጥ dənguṭ 'who is easily frightened', ምስጉን məsgun 'praised'.

In the 4-radicals, the 3rd radical has also the vowel ə. Thus,

ክልክል kəlkəl 'prohibited', ብስብስ bəsbəs 'rotten'.

From abbreviated 4-radicals: ብርቱ bərtu 'strong', ስንዱ sənəddu 'prepared', ዝግጁ zəgəǧǧu 'ready'.

The element -ä ኛ -äñña suffixed to the noun expresses nouns or adjectives having a permanent or a provisional quality or a profession or the quality of possessing whatever the noun expresses. In nouns ending in -a, -u, the vowel of the noun is omitted and the ending -äñña is added. In nouns ending in -e, -o, the vowel remains and the element - ኛ -ñña is added. Examples:

ኃይል hayl 'strength': ኃይለኛ hayläñña 'vigorous';

ነገር nägär 'thing': ነገረኛ nägäräñña 'trouble-maker';

ዓለም aläm 'world': ዓለመኛ älämäñña 'happy go-lucky';

ኩራት kurat 'pride': ኩራተኛ kuratäñña 'arrogant';

ክፋት kəfat 'wickedness': ክፋተኛ kəfatäñña 'wicked person';

ፈረስ färäs 'horse': ፈረሰኛ färäsäñña 'horseman';

መንገድ mängäd 'road, trip': መንገደኛ mängädäñña 'traveler';

ግምብ gəmb 'stone wall': ግምበኛ gəmbäñña 'mason';

በሽታ bäššəta 'disease': በሽተኛ bäššətäñña 'sick';

ሰላምታ sälamta 'greetings': ሰላምተኛ sälamtäñña 'friendly';

ቁጣ quṭṭa 'anger': ቁጠኛ quṭṭäñña 'angry';

ልቅሶ ləqso 'mourning': ልቅሶኛ ləqsoñña 'who participates in the mourning';

ምርኮ mərko 'booty': ምርኮኛ mərkoñña 'prisoner of war'.

The same nouns or adjectives can also be expressed by the element -(ä) ተኛ -(ä)täñña added to the basic noun. Thus,

ገበያ gäbäya 'market': ገበያተኛ gäbäyatäñña 'who goes to the market to buy' (note that the vowel -a remains);

ነገር nägär 'thing, affair': ነገረተኛ nägärätäñña 'who has a case pending in court';

መኅበር mahbär 'monthly gathering, association, business company': መኅበርተኛ mahbärtäñña 'associate, member'.

Occasionally the element -ተኛ -täñña is added to the verbal root. Thus,

ሠራተኛ särratäñña 'worker', from ሠራ särra 'to work';
በላተኛ bällatäñña 'consumer', from በላ bälla 'eat';
ለቀስተኛ läqqästäñña 'who participates in the mourning', from (አ) ለቀሰ (a)läqqäsä 'mourn'.

Nouns expressing profession formed from biradical verbs of the class ሰማ sämma and ቀረ qärrä with the ending -itta are: በሊታ bällitta 'who eats often', ሰፊታ säffitta 'who sews', ፈጪታ fäččitta 'who grinds', ሰሚታ sämmitta 'audience'.

The name for a people is expressed by -a ዊ -awi suffixed to the name of the country ending in a consonant, by - ዊ -wi suffixed to the name of the country ending in a vowel. Examples:

እንግሊዝ əngliz 'English': እንግሊዛዊ əngliżawi 'English';
ኢትዮጵያ ityoppya 'Ethiopia': ኢትዮጵያዊ ityoppyawi 'Ethiopian';
አሜሪካ amerika 'America': አሜሪካዊ amerikawi 'American';
ኢጣሊያ iṭalya 'Italy': ኢጣሊያዊ iṭalyawi 'Italian'.

Note ፈረንሳዊ färänsawi 'French', from ፈረንሳይ färänsay 'France', with loss of -e, -y.[1]

The feminine is formed by -(a) ዊት -(a)wit; the plural, masculine by -(a) ውያን -(a)wəyan; the plural, feminine by -(a)

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[1] An older expression is ፍረንሳዊ fransawi 'French' from ፍረንሳ fransa 'France'.

ውያት -(a)wəyat. Thus, sing. fem. ኢትዮጵያዊት ityoppyawit; pl. masc. ኢትዮጵያውያን ityoppawəyan; pl. fem. ኢትዮጵያውያት ityoppyawəyat.

The ending -(a) ዊ -(a)wi is also added to common nouns for the formation of adjectives expressing a quality in reference to the noun. Examples:

ምድር mədər 'earth': ምድራዊ mədrawi 'earthly';
ሰማይ sämay 'heaven': ሰማያዊ sämayawi 'heavenly';
ዓለም aläm 'world': ዓለማዊ alämawi 'worldly';
አየር ayyär 'air, atmosphere': አየራዊ ayyärawi 'atmospheric';
መንፈስ mänfäs 'spirit': መንፈሳዊ mänfäsawi 'spiritual'.

From countries that are less familiar, the name of the people is formed by የ yä + name of country + ሰው säw 'man'. Thus, from ሞሮኮ moroko 'Morocco': የሞሮኮ፡ ሰው yämoroko säw 'Moroccan'.

The expression for an inhabitant of an Ethiopian province is formed by suffixing -e to the name of the province.

If the noun ends in a consonant, the suffix -e is simply added to it. Thus, from መንዝ mänz: መንዜ mänze 'inhabitant of Mänz'; ጎጃም goǧǧam: ጎጃሜ goǧǧame 'inhabitant of Godjam'.

If the noun ends in a vowel, either the vowel is dropped and the vowel -e is added to the noun, or the vowel remains and the ending -ዬ -yye is suffixed, or the vowel remains and no change occurs.

Examples for loss of vowel: ሸዋ šäwa 'Shoa': ሸዌ šäwe 'inhabitant of Shoa'; ወለጋ wällägga 'Wollega': ወለጌ wällägge 'inhabitant of Wollega'; ከፋ käfa 'Kafa': ከፌ käfe 'inhabitant of Kafa'.

Example for the final vowel remaining, the suffix being -ዬ ye: ወሎ wällo 'Wollo': ወሎዬ wälloyye 'inhabitant of Wollo'.

Example for a noun without change: ወላሞ wälamo 'Wolamo': ወላሞ wälamo 'inhabitant of Wolamo'.

The final vowel of the noun always remains if it is -e. Thus, from ጉራጌ gurage 'Gurage': ጉራጌ gurage 'inhabitant of Gurage'; ትግሬ təgre 'Tigre': ትግሬ təgre 'inhabitant of Tigre'.

For all these nouns the expression for 'inhabitant of . . . ' can also be rendered by የ yä + name of province + ሰው säw 'man'. Thus, የትግሬ፡ ሰው yätəgre säw 'inhabitant of Tigre'; የከፋ፡ ሰው yäkäfa säw 'inhabitant of Kafa'; የመንዝ፡ ሰው yämänz säw 'inhabitant of Mänz'.

For inhabitants of a city the structure የ yä + name of city + ሰው säw is used. Thus, ያዲስ፡ አበባ፡ ሰው yaddis abäba säw 'an inhabitant of Addis Ababa'; የጂማ፡ ሰው yäğimma säw 'an inhabitant of Djimma'.

Note also from ከተማ kätäma 'city': ከተሜ kätäme 'urban' (with loss of final vowel of ከተማ kätäma); from ገጠር gäṭär 'countryside, suburb': ገጠሬ gäṭäre 'rural'.

Names of languages are formed with -əñña, the final vowel of the name of the country being omitted. Thus, አማርኛ amarəñña 'Amharic', from አማራ amara; ትግርኛ təgrəñña 'Tigrinya', from ትግሬ təgre; ጋልኛ galləñña 'Galla', from ጋላ galla; ጉራግኛ guragəñña 'Gurage', from ጉራጌ gurage; እንግሊዝኛ ənglizəñña 'English', from እንግሊዝ əngliz.

The ending -əñña attached to a geographical name also expresses the idea of 'in the manner of . . .'. Thus, ጎጃምኛ፡ ይጨፈራል goǧǧaməñña yəčäffəral 'he dances in the Godjamite manner'.

The element -a ም -am suffixed to the noun expresses qualifiers with the meaning of 'full of . . ., having the abundance of . . .'

whatever the noun expresses. Thus,

መርዝ märz 'poison': መርዛም märzam 'full of poison, poisonous';

ሀብት habt 'wealth': ሀብታም habtam 'wealthy';

መልክ mälk 'appearance': መልካም malkäm 'having a good appearance, beautiful';

ቅማል qəmal 'louse': ቅማላም qəmalam 'full of lice';

ሆድ hod 'belly': ሆዳም hodam 'voracious, one who eats a lot but is not satiated';

ልብ ləbb 'heart': ልባም ləbbam 'very mindful'.

The element -a ማ -amma suffixed to the noun expresses a qualifier with the meaning of possessing or being provided with what the noun expresses, or having in abundance, in great quality or good quantity that which the noun expresses. Thus,

ፍሬ fəre 'fruit': ፍሬያማ fəreyamma zaf 'fruit bearing tree' (with an intercalated y between vowels);

ድንጋይ dəngay 'stone': ድንጋያማ፡ሜዳ dəngayamma meda 'stony field';

ጤና ṭena 'health': ጤናማ ṭenamma 'healthy person' (with loss of one vowel a);

ሆድ hod 'belly': ሆዳማ hodamma 'who has a big belly';

ዐይን ayn 'eye': ዐይናማ aynamma 'who has large and beautiful eyes'.

Nouns with passive meaning are formed with the pattern C_1əCC_2əC_3. Thus, ድምር dəmmər 'sum (originally 'put together'), ክምር kəmmər 'heap', ክልል kəlləl 'which is set apart, partition'.

From 4-radicals: ጭቅጭቅ čəqəččəq 'dispute', ክርክር kərəkkər 'argument', ምልክት mələkkət 'sign', ምስክር məsəkkər 'witness, testimony'.

Nouns with a passive connotation are also formed with the pattern $C_1əCC_2aC_3i$, the last radical being palatalized if it is a dental or a sibilant.

From tri-radicals: ትራፊ *tərrafi* 'remainder', ወዳቂ *wəddaqi* 'useless, something thrown out', ጭማሪ *čəmmari* 'addition', ጭማቂ *čəmmaqi* 'juice', ስባሪ *səbbari* 'part that is broken'.

With last prepalatal: ጭራሽ *čərraš* 'end', ምላሽ *məllaš* 'answer', ቁራጭ *qurrač* 'piece', ጉዳይ *gudday* 'affair', ግዳይ *gədday* 'something killed, spoil', ጭላጭ *čəllač* 'dregs, remains of a drink'.

From 4-radicals: ስንጣሪ *sənəṭṭari* 'splinter', ስንጣቂ *sənəṭṭaqi* 'something that is split', ምንዛሪ *mənəzzari* 'change', ፍንጣሪ *fənəṭṭari* 'spark', ፍርፋሪ *fərəffari* 'crumbs'.

From pluriradicals: ስብርባሪ *səbərbari* 'something broken to pieces', ሽርፍራፊ *šərəfrafi* 'the thing that is chipped, or the chipped pieces'.

ቁርጥራጭ *qurəṭrač* 'small pieces'.

The pattern $C_1əC_2C_2aC_3e$ is likewise used for the expression of nouns with passive connotation. Thus, ምሳሌ *məssale* 'proverb', ጥያቄ *ṭəyyaqe* 'question', ፍጻሜ *fəṣṣame* 'end', ቅዳሴ *qəddase* 'Mass'.

Quadriradical: ትርጓሜ *tərgʷame* 'translation'.

There are various means of expressing abstracts.

The ending *-(ə)t* is mostly used with archaic nouns. Thus, ትምህርት *təmhərt* 'teaching, study', ትምክህት *təmkəht* 'boasting', ትስብእት *təsbəʾət* 'humanity' in reference to Christ, ትግሥት, ትዕግሥት *təggəst* 'patience'.

In Amharic nouns the abstract is expressed by -ät, -ot, -ta. The ending -ät occurs with triradicals and biradicals.

From triradicals: ርጥበት rəṭbät 'moisture', ድርቀት dərqät 'drought', ውፍረት wəfrät 'fatness', ዕውቀት əwqät or ዑቀት uqät 'knowledge', እውነት əwnät 'truth'.

From biradicals of the ሳመ samä class: ስለት səlät 'edge', ሽረት šərät 'dismissal of an officer'.

Of the ቆመ qomä class: ጩኸት čuhät 'scream', ቁመት qumät 'size'.

The biradicals of the ሰማ sämma class have the suffix -at. Thus, ጥናት ṭənat 'study', ብዛት bəzat 'abundance', ጥፋት ṭəfat 'error', ኩራት kurat 'pride', ክፋት kəfat 'wickedness'.

The suffix -ot occurs with triradicals and biradicals. From triradicals: ፍላጎት fəllagot 'desire', ናፍቆት nafqot 'nostalgia', ስርቆት sərqot 'act of stealing'.

From biradicals: ምኞት məññot 'wish', ምቾት məččot 'convenience, comfort', ድሎት dəlot 'luxury', ጸሎት ṣälot 'prayer'.

The suffix -ታ -ta is formed from the fixed elements of the composite verbs and from nouns and regular verbs.

From composite verbs: ደስታ dässəta 'joy' (from ደስ däss), ቅሬታ qərreta 'discontent', ዝምታ zəmməta 'silence', ጸጥታ ṣäṭṭəta 'calm'.

From verbal forms: ይቅርታ yəqərta 'pardon' (from ይቅር yəqər), አለኝታ alläñta 'hope of having, possession' (from አለኝ alläññ 'I have'), ይሉኝታ yəluñta 'public opinion' (from ይሉኝ 'they tell me').

From various nouns and verbs: አቤቱታ *abetuta* 'appeal' (from አቤት *abet*), ሰላምታ *sälamta* 'greeting', ሁኔታ *huneta* 'condition', ስጦታ *səṭota* 'gift'.

The abstracts are also formed with -ኛ *-ənna* and -ነት *-(ə)nnät*.

With -ኛ *-ənna*: ትሕትና *təhtənna* 'humility', ዝምድና *zəmdənna* 'relationship', ሕክምና *həkmənna* 'treatment', ሽምግልና *šəmgəllənna* 'old age, act of reconciling people'. Note that the syllabic structure of the noun is the same.

The nouns with -ነት *-(ə)nnät* express 'the being . . .'. Thus ጌትነት *getənnät* 'the being master', ዐዋቂነት *awaqinnät* 'the being wise', ፈሪነት *färinnät* 'the being fearful', አርበኝነት *arbäññənnät* 'the being patriot', ቁጡነት *quṭunnät* 'the act of being angry'.

Abstracts are also formed with the pattern C_1əC_2äC. Thus, ጥበብ *ṭəbäb* 'wisdom', ሕመም *həmäm* 'disease'.

Abstract and concrete nouns with the pattern C_1əC_2(ə)C_3 are: ፍርድ *fərd* 'judgement', ምክር *məkr* 'advice', ጥቅም *ṭəqm* 'profit', ክብር *kəbər*, *kəbr* 'honor', ልብስ *ləbs* 'cloth'.

The pattern C_1əC_2C_3iya expresses verbal nouns or abstracts. Thus, ቅድሚያ *qədmiya* 'precedence', ንጥቂያ *nəṭqiya* 'snatching away', ጥርቢያ *ṭərbiya* 'act of carving'.

A last radical dental or sibilant is palatalized because of the succession *-iya* and the pattern is C_1əC_2C_3a. Thus, እርሻ *ərša* 'field', ብልጫ *bəlča* 'excellence, extra', ምርጫ *mərča* 'choice, election', ቅርጫ *qərča* 'share of meat', ፍርጃ *fərǧa* 'accidental thing, bad fortune', እርምጃ *ərməǧǧa* 'step, progress'.

A verbal noun corresponding to an English noun with the ending -ing is formed with the pattern C_1äC_2äC_3a from verbs of type A; with the pattern C_1əCC_2äC_3a from verbs of type B.

Type A: ሰበራ säbära 'breaking, act of breaking', ሰበካ säbäka 'preaching', also 'diocese'.

Type B: ፍለጋ fəlläga 'searching, track', ጥበቃ təbbäqa 'guarding', ልመና ləmmäna 'begging', ሙከራ mukkära 'trying, attempt', ፉከራ fukkära 'boasting, boasting song'.

For the verbal noun formed by the pattern መልቀም mälqäm, see § 20.

There is a series of nouns with the ending -oš expressing concrete nouns, occasionally abstracts. Examples: ድርቆሽ dərqoš 'hay', ጥሎሽ təloš 'dowry', ግርዶሽ gərdoš 'curtain, alcove', ግጦሽ gəṭoš 'grazing place, pasture', ስርቆሽ sərqoš 'the stealing, the hiding'.

Names of games have this suffix. Thus, ቅምጦሽ qəmmeṭoš, ቅብብሎሽ qəbəbbəloš, ድብብቆሽ dəbəbbəqoš.

Nouns expressing instruments (or 'instrumentals') are formed with the prefix መ - mä-. Thus, መቀነት mäqännät 'belt', መስቈር mäsqʷär 'awl', መርፌ märfe 'needle', መስነቅ mäsnäq 'bag for provisions'.

In the nouns that contain a labial, the instrumental is formed with the prefix ወ - wä-. Thus, ወፍጮ wäfčo 'grinding stone', ወምበር wämbär 'chair, seat', ወስፌ wäsfe 'awl', ወንፊት wänfit 'sieve', ወንጭፍ wänčəf 'sling', ወንጠፍት wänṭäft 'sieve'.

For the instrumental expressed through the pattern መልቀሚያ mälqämiya, see § 50.

A noun of manner, that is, 'manner of . . ., way of . . .' is expressed by the pattern አለ̈ቃቀም alläqaqäm 'way of picking, way of being picked'. For more details, see § 65).

The idea of 'all kinds of . . .' is expressed by repetition of the noun, the first noun taking a suffixed vowel -a. Thus, ቅጠላ፡ቅጠል qəṭäla qəṭäl 'all kinds of vegetables, all kinds of plants'; ጨርቃ፡ጨርቅ čärqa čärq 'textile', literally 'cloth and cloth'; ሸቀጣ፡ሸቀጥ šäqäṭa šäqäṭ 'many kinds of merchandise'.

This pattern also expresses emphasis, or 'sort of . . .'. Thus, ወንዳ፡ወንድ wända wänd 'very masculine' (used especially when speaking of a woman), ሴታ፡ሴት seta set 'effeminate', ቂላ፡ቂል qila qil 'sort of stupid', ገራ፡ገር gära gär 'sort of milk', ብልጣ፡ብልጥ belṭa belṭ 'sort of clever'.

Adjectives and nouns can be formed by the composition of a noun and a verb with the object suffix pronoun of the 2nd person, feminine, singular. Thus, ሰው፡ሠ̈ራሽ säw särraš 'artificial', literally 'man made you'; ግድ፡የ̈ለሽ gədd yälläš 'carefree, who does not care for anything', literally 'you have no necessity'; ሐ̈ሳብ፡የ̈ለሽ hassab yälläš 'one who is not concerned', literally 'you have no concern'; ዐመል፡የ̈ለሽ amäl yälläš 'moody', literally 'you have no conduct'.

PRONOUNS

This section deals with elements that serve mainly as pronouns but can at times be also used as adjectives.

21. PERSONAL PRONOUN

21.1. Independent Personal Pronoun

The independent personal pronouns are:

Sg.	1st com.	እኔ	əne	'I'
	2nd masc.	አንተ	antä	'you'
	2nd fem.	አንቺ	anči	'you'
	3rd masc.	እሱ	əssu	'he'
	or	እርሱ	ərsu	
	3rd fem.	እሷ	əsswa	'she'
	or	እርሷ	ərswa	
Pl.	1st com.	እኛ	əñña	'we'
	2nd com.	እናንተ	ənnantä	'you'
	3rd com.	እነሱ	ənnässu	'they'
	or	እነርሱ	ənnärsu	

For the 3rd person, the most frequent forms in speech are: እሱ əssu, እሷ əsswa, እነሱ ənnässu.

For the 2nd plural, common, one also finds written the form እላንተ əllantä.

The personal pronouns have a special form of politeness for the 2nd and 3rd persons, regardless of gender. For the 2nd person, the form is እርስዎ ərswo 'You', also pronounced ərso. For the 3rd person, the form is እሳቸው əssaččäw or እርሳቸው ərsəččäw 'He'.

21.1.1. Usage of the Personal Pronouns

We will see below that the suffixes of the perfect express the subject if the subject is a pronoun. The subject-pronoun can also be expressed by the independent personal pronouns. They are used, however, mainly for emphasis. Thus, for instance, እኔ፡ ትምህርት ጀመርሁ əne təmhərt ǧämmärhʷ 'I began studies', as against ትምህርት፡ ጀመርሁ təmhərt ǧämmärhʷ 'I began studies'.

The independent personal pronouns are also used for the purpose of specification. For instance, እኔና፡ አንተ፡ ሥራ፡ ጀመርን ənenna antä səra ǧämmärn 'I and you began work' as against ሥራ፡ ጀመርን səra ǧämmärn 'we began work'.

The independent pronoun of the 2nd person with or without a noun is used for the expression of the vocative. Thus, አንተ antä!, or አንተ፡ ልጅ antä ləǧ! 'hey you (boy)!'; አንቺ anči!, or አንቺ፡ ልጅ anči ləǧ! 'hey you (girl!)'.

21.1.2. Object Personal Pronouns

The object personal pronouns 'me, him', and so on, can be expressed by the independent personal pronouns to which the marker -ን -n of the direct object is suffixed. Thus, 'whom do you want? him' is rendered by ማንን፡ ትፈልጋለህ? እሱን mannən təfälləgalläh? əssun.

For other ways of expressing the pronominal direct object, see § 46 .

22. Pronoun of insistence

22.1. Subject 'myself' and so on

The pronoun of insistence 'myself, himself' and so on, is expressed by the independent personal pronouns with or without article followed by ራስ ras (lit. 'head') with possessive suffix pronouns referring to the person and followed or not by the article. Thus, 'I myself will come tomorrow' is expressed by እኔ፡ ራሴ፡ ነገ እመጣ̈ለሁ ǝne rase nägä ǝmäṭṭallähʷ, or by እኔው፡ ራሴ፡ ነገ፡ እመጣ̈ለ̈ሁ ǝnew rase nägä ǝmäṭṭallähʷ, or by እኔ፡ ራሴው፡ ነገ፡ እመጣ̈ለ̈ሁ ǝne rasew nägä ǝmäṭallähʷ.

22.2. Reflexive pronoun

The reflexive pronoun as direct object 'myself, himself', and so on, is expressed by ራስ ras (lit. 'head') with the possessive suffix pronoun referring to the person and followed by the marker -ን -n of the direct object, or by the same expression preceded by የገዛ̈ yägäzza (lit. 'that he owned'). Thus the sentence 'he killed himself with his own sword' is expressed by ራሱን፡ በገዛ̈፡ ሰይፉ፡ ገደ̈ለ rasun bägäzza säyfu gäddälä, or by የገዛ̈፡ ራሱን፡ በገዛ̈፡ ሰይፉ፡ ገደ̈ለ yägäzza rasun bägäzza säyfu gäddälä.

23. POSSESSIVE PRONOUNS AND ADJECTIVES

The possessive pronouns and adjectives can be expressed by the personal pronouns preceded by የ- yä- or by possessive suffix morphemes called possessive suffix pronouns.

For the possessive being expressed by a noun, see §23.1.

23.1. PERSONAL PRONOUNS IN THE EXPRESSION OF POSSESSION

The personal independent pronouns preceded by the element የ yä- express the possessive adjective or pronoun.

In the contact of the final vowel -ä of የ yä- and the initial vowel of the personal pronouns, the following elisions occur: ä+ə > ä, ä+a > a (see §8.1.). The forms are thus as follows:

Sg.	1st com.	የኔ	yäne	'my, mine'
	2nd masc.	ያንተ	yantä	'yours, your'
	2nd fem.	ያንቺ	yanči	'your, yours'
	3rd masc.	የሱ	yässu	'his'
	or	የርሱ	yärsu	
	3rd fem.	የሷ	yässwa	'her, hers'
	or	የርሷ	yärswa	
Pl.	1st com.	የኛ	yäňňa	'our, ours'
	2nd com.	የናንተ	yännantä	'your, yours'
	3rd com.	የነሱ	yännässu	'their, theirs'
	or	የነርሱ	yännärsu	

Examples: የሱ፡ መጽሐፍ፡ አዲስ፡ ነው yässu mäghaf addis näw 'his book is new'; የነሱ፡ ቤት፡ ትልቅ፡ ነው yännässu bet təlləq näw 'their house is big'; ያንቺ፡ ልብስ፡ ቆንጆ፡ ነው yanči ləbs qonǧo näw 'your (fem.) dress is pretty'.

The personal independent pronoun preceded by the element የ yä used as a possessive pronoun can take the article and the marker - ን -n of the direct complement. Examples: የኔ (or የኔው, or የኔይቱ), የት፡ ነው yäne (or yänew, or yäneytu) yät näw 'where is mine?'; የኔ፡ መጽሐፍ፡ አርጌ፡ ነው። ስለዚህ፡ ያንተን፡ አውስኝኸሁ yäne mäghaf aroge näw səlazzih yantän əwäsdalläh^{w} 'my book is old, therefore I will take yours'.

Like in the expression of possession (§18.1.1), የ- yä- is omitted if the yä + personal pronoun complex is preceded by a preposition. Thus, ወደሱ̈ ፡ ቤት ፡ ገና ፡ አልደረ̈ሰም wädässu bet gäna aldärräsäm 'he did not arrive yet at his house' (note ወደሱ̈ wädässu for ወደ ፡ የሱ̈ wädä - yässu); ባንተ ፡ መኪና ፡ መጣ̈ን bantä mäkina mäṭṭan 'we came in your car' (note ባንተ bantä for በ- ያንተ bä-yantä, for በ- የአንተ bä-yäanta).

23.2. POSSESSIVE SUFFIX PRONOUN

The possessive adjective can also be expressed by various elements suffixed to the noun; they are called 'possessive suffix pronouns', or simply 'suffix pronouns'. Basically these suffix pronouns are the same with all the nouns. If, however, a noun ends in a vowel, slight changes occur.

Table of the suffix pronoun

	Final consonant	Final vowel
Sg. 1c.	-e	-^{y}e
2m.	-əh	-h
2f.	-əš	-š
3m.	-w	-w
3f.	-wa	-wa
Pl. 1c.	-aččən	-ččən, -^{y}aččən, -^{w}aččən
2c.	-aččəhu	-ččəhu, -^{y}aččəhu, -^{w}aččəhu
3c.	-aččäw	-ččäw, -^{y}aččäw, -^{w}aččäw

For details, see below.

SINGULAR

3rd masculine 'his'.

After a consonant, -u; thus, bet-u ቤቱ 'his house'.

After a vowel, regardless of its quality, -w; thus, wəšša-w ውሻው 'his dog', bäqlo-w በቅሎው 'his mule'.

3rd feminine 'her'.

The suffix is -wa regardless of whether the noun ends in a consonant or in a vowel. Thus, bet-wa ቤትዋ 'her house', wəšša-wa ውሻ-ዋ 'her dog', bäqlo-wa በቅሎዋ 'her mule'.

Note that if the noun ends in a consonant, the consonant is followed directly by the ending ዋ -wa. This consonant is then normally written in the form which it takes when used with -wa symbol (see § 1). Thus ቤቷ betwa 'her house', ልብሷ ləbswa 'her clothes'.

In case of a noun ending in -o, the vowel can be omitted; thus, በቅሏ bäql^{w}a instead of *bäqlowa.

2nd masculine 'your'.

After a consonant, -əh; thus, bet-əh ቤትህ 'your house'.

After a vowel, -h; thus, wəšša-h ውሻህ 'your dog', bäqlo-h በቅሎህ 'your mule'; written also with -ኽ (ውሻኽ).

2nd feminine 'your'.

After a consonant, -əš; thus bet-əš ቤትሽ 'your house'.

After a vowel, -š; thus wəšša-š ውሻሽ 'your dog', bäqlo-š በቅሎሽ 'your mule'.

1st common 'my'.

After a consonant, -e; thus, bet-e ቤቴ 'my house'.

After a vowel, -^{y}e, written ዬ , more rarely የ ; thus, wəšša-ʸe ውሻዬ or ውሻየ 'my dog'; bäqlo-ʸe በቅሎዬ or በቅሎየ 'my mule'. The y is hardly audible.

PLURAL

3rd common 'their'.

After a consonant, -aččäw; thus, bet-aččäw ቤታቸው 'their house'.

After a vowel, the suffix depends on the quality of the vowel.

If the vowel is -a, the meeting of the vowel -a of the noun and of the vowel -a of -aččäw results in the elision of one a; thus, wəššaččäw ውሻቸው from wəšša-aččäw.

If the vowel is -i, the suffix pronoun is -ʸaččäw, with a glide semi-consonant y between the final ending of the noun and the initial vowel of the suffix -aččäw; thus, tämari-ʸaččäw ተማሪያቸው 'their student'. The vowel -i of the noun can also be elided, the suffix pronoun being -yaččäw, thus tämaryaččäw, written ተማርያቸው ፡

If the vowel is e, the suffix pronoun is -ʸaččäw, with a glide semi-consonant y between the vowel ending of the noun and the initial vowel of the suffix -aččäw; thus, bäre-ʸaččäw በሬያቸው 'their ox'. The vowel -e of the noun can also be elided in pronunciation (thus bäryaččäw), but it is most normally written በሬያቸው .

If the vowel is -o, the suffix pronoun is -ʷaččäw, with a glide semi-consonant w between the vowel ending of the noun and the initial vowel of the suffix -aččäw; thus, bäqlo-ʷaččäw በቅሎዋቸው 'their mule'. The vowel -o of the noun can also be elided; thus, bäqlʷaččäw, written በቅሏቸው , the last radical of the noun having the -wa symbol.

In nouns ending in -e, -i, or -o, the suffix pronoun is

also written -ኣቸው ; thus, ተማሪኣቸ፟ው, በሬኣቸ፟ው, በቅሎኣቸ፟ው
The pronunciation is the same as with the glide semi-vowels.

2nd common 'your'.

After a consonant, -aččəhu, pronounced -aččuh. Thus, bet-aččuh ቤታች፟ሁ 'your house'.[1]

After a vowel, the suffix pronoun depends on the quality of the vowel. If the vowel is -a, the meeting of the vowel -a of the noun and of the vowel -a of -aččəhu results in the elision of one a; thus wəššaččuh ው፟ሻች፟ሁ , from wəšša-aččəhu.

If the vowel is -i, the ending is -^{y}aččuh, the ending -i of the noun being preserved or omitted; thus, tämari-^{y}aččuh or tämaryaččuh ተማርያች፟ሁ 'your student'. This suffix pronoun is also written ኣች፟ሁ ; thus ተማሪኣች፟ሁ

If the vowel is -e, the ending is -^{y}aččuh; thus, bäre-^{y}aččuh በሬያች፟ሁ or በሬኣች፟ሁ 'your ox'. The vowel -e of the noun can also be elided in pronunciation (thus baryaččuh), but it is normally written በሬያች፟ሁ.

If the vowel is -o, the suffix pronoun is -^{w}aččuh with a glide consonant w between the vowel ending of the noun and the initial vowel of the suffix -aččuh; thus, bäqlo-^{w}aččuh በቅሎዋች፟ሁ 'your mule'. The vowel o of the noun can also be elided: thus bäql^{w}aččuh, written በቅሏች፟ሁ the last radical of the noun having the -wa symbol.

1st common 'our'.

If the noun ends in a consonant, the ending is -aččən; thus, bet-aččən ቤታች፟ን 'our house'.

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[1] If this ending is followed by another element like -n, the pronunciation is -aččəhu, thus ቤታች፟ሁን betaččəhun.

After a vowel, the suffix pronoun depends on the quality of the vowel.

If the vowel is -a, the meeting of the vowel -a of the noun and of the vowel -a of -aččən results in the elision of one a; thus wəššäččən ውሻችን for wəšša-aččən.

If the vowel is -i, the ending is ʸaččən, the ending -i of the noun being preserved or omitted, thus tämari-ʸaččən ተማሪያችን or tämaryaččən ተማርያችን 'our student'; also written ተማሪኣችን.

If the vowel is -e, the ending is -ʸaččən; thus, bäre-ʸaččən በሬያችን or በሬኣችን 'our ox'. The vowel -e of the noun can also be elided in pronunciation (thus bäryaččən), but it is normally written በሬያችን።

The form of respect is used in the 2nd and 3rd persons. For the form of politeness of the 3rd person, Amharic uses the ending of the 3rd plural; thus, ቤታቸው betaččäw 'His house', ውሻቸው wəššaččäw 'His dog', በቅሎዋቸው bäqloʷaččäw 'His mule'.

For the form of politeness of the 2nd person, Amharic uses a special form -wo if the noun ends in a consonant or in a vowel. Thus, ቤትዎ betwo 'Your house' (also written ቤተዎ), wəššawo ውሻዎ 'Your dog', bäqlowo በቅሎዎ 'Your mule'.

A regional form is also - ሁ -hu: ቤትሁ pronounced betəʷh.

With the noun having the plural marker -očč the suffix pronouns are those of the nouns ending in a consonant.

23.2.1. Usage of suffix pronouns

The suffix pronouns are attached to the noun, but not to the adjective.

In an adjective-noun complex, the possessive suffix pronouns are used only with the noun. As for the adjective, it may take the article. Examples: ትልቅ፡ቤቴ təlləq bete, or ትልቁ፡ቤቴ təlləqu bete 'my big house', the adjective ትልቁ təlləqu representing təlləq with the article, and the noun only (ቤቴ bet-e) taking the suffixed pronoun. In the complex ትልቁ፡ቤቱ təlləqu betu 'his big house', the -u of the adjective təlləq-u has the role of the article, whereas the -u of the noun bet-u has the role of the possessive suffix pronoun.

The element -n of the direct complement is placed after the possessive suffixed pronouns. Example: የወንድሜን፡ልጅ፡ገረፍኩ yäwändəmmen ləǧ gärräfku 'I whipped my brother's boy'; the -n of the direct complement is placed after the suffixed pronoun -e of ወንድሜ wändəmme 'my brother'.

23.2.2. Possessive suffix pronouns as reference

In case the possessor is determined either by the article or by a demonstrative or by its nature as proper noun, the possession may or may not be expressed by the የ yä- structure. If it is not expressed by the የ yä-structure, the possessor is placed at the beginning of the sentence and must be referred to by possessive suffix pronouns attached to the possessed. In case it is used in the የ yä- structure, the possessor may or may not be referred to by suffixed pronouns.

Thus, 'Where is the father of the boy?' is rendered by ልጁ፡ አባቱ፡ የት፡ ነው ləǧu abbatu yät näw, lit. 'the-boy his-father where he-is?', or by የልጁ፡ አባት፡ የት፡ ነው yäləǧu abbat yät näw, lit. 'of-the boy father where he-is?', or by የልጁ፡ አባቱ፡ የት፡ ነው yäləǧu abbatu yät näw, lit. 'of-the-boy his-father where he-is?'.

The sentence, 'What is the price of this notebook?' is rendered by ይህ፡ ደብተር፡ ዋጋው፡ ስንት፡ ነው yəh däbtär wagaw səntə näw, lit. 'this notebook its-price how-much it-is?', or by የዚህ፡ ደብተር ዋጋ፡ ስንት፡ ነው yäzzih däbtär waga səntə näw, lit. 'of-this notebook price how-much it-is?', or by የዚህ፡ ደብተር፡ ዋጋው፡ ስንት፡ ነው yäzzih däbtär wagaw səntə näw, lit. 'of-this notebook its-price how-much it-is?'.

The sentence, 'Where is Täsfaye's house?' is rendered by ተስፋዬ ቤቱ፡ የት፡ ነው፡ Täsfaye betu yät näw, lit. 'Täsfaye his-house where it-is?', or by የተስፋዬ፡ ቤት፡ የት፡ ነው yätäsfaye bet yät näw, lit. 'of-Täsfaye house where it-is?', or by የተስፋዬ፡ ቤቱ፡ የት፡ ነው yätäsfaye betu yät näw, lit. 'of-Täsfaye his-house where it-is?'.

23.2.3. Possessive pronoun of insistence 'my own'

The possessive 'my own, his own', and so on, is expressed by የገዛ yägäzza (lit. 'that he owned') followed by the possessed object with possessive suffix pronouns referring to the owner; or by የራስ yäras with possessive suffix pronouns referring to the owner followed by the possessed object which may or may not be used with the possessive suffix pronoun; or by የገዛ፡ ራስ yägäzza ras - with the possessive suffix pronouns followed by the possessed object; or by የ yä + personal pronoun with the article followed by የራስ yäras- with the possessive suffix pronoun referring to the owner + possessed object.

Thus, 'this is my own house' is expressed by የገዛ፡ ቤቴ፡ ነው yägäzza bete näw, or by የራሴ፡ ቤት፡ ነው yärase bet näw, or by የራሴ፡ ቤቴ፡ ነው yänew yärase bet näw. የኔው፡ የራሴ፡ ቤት፡ ነው

The sentence 'he killed himself with his own sword' is expressed by ራሱን፡ በገዛ፡ ሰይፉ፡ ገደለ rasun bägäzza säyfu gäddälä, or by ራሱን፡ በራሱ፡ ሰይፍ፡ ገደለ rasun bärasu säyf gäddälä, or by የገዛ፡ ራሱን፡ በገዛ፡ ራሱ፡ ሰይፍ፡ ገደለ yägäzza rasun bägäzza rasu säyf gäddälä.

24. DEMONSTRATIVE PRONOUN AND ADJECTIVE

For near objects:

'This, this one': sg. masc. ይህ yəh, or ይሄ yəhe.
Examples: ይህ (or ይሄ): ሰው፡ ጥሩ፡ ነው yəh (or yəhe) säw ṭəru näw 'this man is good'; ይህ፡ ጥሩ፡ ነው yəh ṭəru näw 'this one is good'.

With the marker of the direct object the forms are: ይህን yəhən(n), or ይህንን yəhənnən.

Note the expression ይህን፡ ጊዜ yəhən gize, or ይህኔ yəhənne, or ይኸኜ yəhäññe 'at this time'.

'This, this one': sg. fem. ይህች yəhəčč, ይች yəčč, ይቺ yəčči, እች əčč, እቺ əčči.

Examples: 'This woman' ይህች፡ ሴት yəhəčč set, or ይች፡ ሴት yəčče set, or ይቺ፡ ሴት yəčči set, or እች፡ ሴት əčč set, or እቺ፡ ሴት əčči set; 'this one (fem.) is good' ይህች፡ ደግ፡ ናት yəhəčč däggə nat.

'This' for respect is expressed by እኚህ əññih, እኒህ ənnih.

Example: እኚህ፡ አባቴ፡ ናቸው əññih abbate naččäw 'this is my father'.

'These, these ones': masc. and feminine እነዚህ ənnäzzih, እነኚህ ənnäññəh.

Examples: እነዚህ፡ ሰዎች፡ ጥሩ፡ ናቸው ənnäzzih säwočč ṭəru naččäw 'these people are good'; እነዚህ፡ ጥሩ፡ ናቸው ənnäzzih ṭəru naččäw 'these ones are good'.

A regional demonstrative for 'these' is እሊህ əllih, እሌት əllet, እለዚህ əlläzzih. This demonstrative in the region of Gondar is እነዚህ ənnäzih.

Wherever this demonstrative is preceded by a preposition it takes the base -zzih[1]. Thus:

በዚህ bäzzih 'through here, by here, by these means', also 'in this'

እዚህ	əzzih 'here'
ከዚህ	käzzih 'from here'
ወደዚህ	wädäzzih 'toward here'
ስለዚህ	səläzzih 'therefore, because of this'
ለዚህ	läzzih 'for this, therefore, to this end'
እንደዚህ	əndäzzih 'like this'
እንደዚሁ	əndäzzihu 'just so, without any reason'
እንደዚሁም	əndäzzihumm 'similarly'
እስከዚህ	əskäzzih 'until this'

In the region of AddisAbaba one also uses the expressions: እንዲህ əndih 'like this', እንዲሁ əndihu 'just so, without any reason', እንዲሁም əndihumm 'similarly' (that is, እንደ + ይህ əndə + yəh), and so on.

Regionally one also uses the expressions: በይህ bäyəh 'through here, by here', ስለይህ səläyəh 'therefore, because of this'; that is, ይህ yəh with a preposition.

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[1] In regions outside of Shoa pronounced -zih.

For far objects:

'That, that one': sg. masc. ያ *ya*.

Examples: ያ፡ ሰው፡ ደግ፡ ነው *ya säw dägge näw* 'that man is good'; ያ፡ ደግ፡ ነው *ya dägge näw* 'that one is good'.

With the marker of the direct object the forms are: ያን *yän(n)*, or ያንን *yannən*.

Note the expression ያን፡ ጊዜ *yan gize*, or ያኔ *yanne* 'at that time'.

'That, that one: sg. fem. ያች *yačč*, ያቺ *yačči*.

Examples: ያች፡ ሴት፡ ደግ፡ ናት *yačč set dägge nat* 'that woman is good'; ያች፡ ደግ፡ ናት *yačč dägge nat* 'that one is good'.

'That' for respect is expressed by እኚያ *əññiya*, እኒያ *ənniya*. A regional expression is እሊያ *əlliya*.

'Those, those ones': masc. and feminine እነዚያ *ənnäzziya*, እነዛ *ənnäzza*, እነኛ *ənnäñña*, እነኚያ *ənnäññəya*.

A regional demonstrative for 'those' is እለዚያ *əllä zziya*, እሊያ፡ *əlliya*.

In the region of Gondar the demonstrative 'those' is እነዝያ *ənnäzya*.

When preceded by a preposition, the demonstratives for far objects take the base -ዚያ *-zziya*.

Thus, በዚያ *bäzziya* 'through there, by there', እዚያ *əzziya* 'there, እዚያ፡ ቦታ *əzziya bota* 'in that place', ከዚያ *käzziya* 'from there', and so on.

The demonstratives preceded by ምን *mən* have a derogatory overtone. This is the case of expressions such as ምን፡ ደሀ *mən* yəh 'this one!', ምን፡እነኛህ mən ənnäññəh 'these ones!', ምን፡እነኛ mən ənnäñña 'those ones!', and so on.

For the expression of 'this....of mine, this....of yours, that....of mine', and so on, the demonstrative is followed by the noun with the possessive suffix pronouns. Example: እኚህ፡ አጎቴ ገንዘብ፡ ሰጡኝ eññih agʷäte gänzäb säṭṭuññ 'this uncle of mine gave me money'.

The demonstrative pronoun or adjective with the suffix --(ə)ññäw ~~or äññäw~~ (that is, -əñña, ~~äñña~~ with the article) is used for singling out the noun. Example: ይሄኛው፡ ሰው yəhəññaw säw 'this man here' (and not the other); ይሄኛውን፡አልፈልግም yəhəññawən alfälləgəm 'I don't want this one here'; ያኛውን፡ ልብስ፡ እፈልጋለሁ yaññawən ləbs əfälləgallähʷ 'I want that cloth' (and not the other one).

The plural of this element combined with the article is either -(ə)ኞቹ -əññočč-u or -(ə)ኛዎቹ -əññaʷočču. Thus, እነዚሀኞቹ ennäzzihəññočču, or እነዚሀኛዎቹ ənnäzzihəññaʷočču 'these ones here'.

24.1. The demonstrative complex with a preposition

A demonstrative adjective-noun complex with a preposition in a sentence such as 'in this new griddle' is rendered by በዚህ አዲስ፡ ምጣድ bäzzih addis məṭad, or by በዚህ፡ ባዲስ፡ ምጣድ bäzzih baddis məṭad (with repetition of the preposition), or by በዚህ፡ ባዲሱ፡ ምጣድ bäzzih baddisu məṭad (with repetition of the preposition and the article with the adjective), or by በዚሁ፡ ባዲሱ፡ ምጣድ bäzzihu baddisu məṭad (with repetition of the preposition and the article with the demonstrative and the adjective).

25. THE RELATIVE PRONOUN

The relative pronouns 'who, that, which', are expressed in Amharic by the element የ yä- prefixed to the perfect for the expression of the past, and by የም̈ - yämmə- or እም̈ - əmmə- with the simple imperfect for the expression of the present-future.

In the negative clause, -የ yä- is prefixed to the negative perfect, and የም̈ yämmə- or እም̈ əmmə- to the negative imperfect. In the case of the negative relative clause, the suffixed ም -(ə)m is ommitted.

The relative clause being a qualifier it precedes the qualified as is the case with all the qualifiers such as the adjectives (see § 19) and the expression of possession (see § 18). We will, therefore, call the verb used with the relative element 'relative qualifier'.

25.1. The relative element with the perfect

As we said above, the relative element is የ yä- preceding the perfect regardless of the form of the perfect; thus የሰረ̈ቀ፡ ሰው yäsärräqä säw 'a man who stole'; የሰረ̈ቀች = ሴት yäsärräqäčč set 'a woman who stole'; የሰረ̈ቁ፡ ሰዎች yäsärräqu säwočč 'men who stole'.

For the negative past, the relative element የ yä- precedes the negative perfect, without final ም -m. In the combination of the vowel ä of የ yä- and the initial a of the negative element አል al-, ä is elided and the form is ያል yal-. Examples: ያልሰረ̈ቀ፡ ሰው yalsärräqä säw 'a man who did not steal'; ያልሰረ̈ቀች፡ ሴት yalsärräqäčč set 'a woman who did not steal'; ያልሰረ̈ቁ፡ ሰዎች yalsärräqu säwočč 'men who did not steal'.

25.2. The relative element with the imperfect

With the imperfect the relative element is የም፟ *yämmə-* or እም፟ *əmmə-*. As is the case with the conjunctions ending in *ə* (see §37.2.1), the final *ə* of የም፟ *yämmə-* or እም፟ *əmmə-* followed by the vowel *ə* of the prefix of the sg. and pl. 1st person is elided; thus የም፟ + እሰብር *yämmə* + *əsäbr* becomes የም፟ሰብር *yämməsäbr*, and የም፟ + እ፟ንሰብር *yämmə* + *ənnəsäbr* becomes የም፟ን፟ሰብር *yämmənnəsäbr*.

In the combination of the final *ə* of the የም፟ *-yämmə-* or እም፟ *əmmə-* and the prefix ይ *yə* of the sg. and pl. 3rd person, contraction into *i* results; thus *yämmə-yəsäbər* > *yämmisäbr* የሚ፟ሰብር; *yämmə-yəsäbru* > *yämmisäbru* የሚ፟ሰብሩ .

As for the prefixed ት *tə* of the imperfect, it is pronounced either simple with loss of its vowel or with geminated *t* when preceded by the relative element የም፟ *yämmə-* or እም፟ *əmmə-*; thus የምትሰብር *yämmətsäbr* or *yämməttəsäbr*.

The forms of የም፟ *yämmə-* or እም፟ *əmmə-* with the simple imperfect are as follows:

Sg.	3m.	የሚ፟ሰብር	*yämmisäbr*	Pl.	3c.	የሚ፟ሰብሩ	*yämmisäbru*
	3f.	የም፟ትሰብር	*yämmətsäbr*				
	or	የም፟ት፟ሰብር	*yämməttəsäbr*				
	2m.	የም፟ትሰብር	*yämmətsäbr*		2c.	የም፟ትሰብሩ	*yämmətsäbru*
	or	የም፟ት፟ሰብር	*yämməttəsäbr*		or	የም፟ት፟ሰብሩ	*yämməttəsäbru*
	2f.	የም፟ትሰብሪ	*yämmətsäbri*				
	or	የም፟ት፟ሰብሪ	*yämməttəsäbri*				
	1c.	የም፟ሰብር	*yämməsäbr*		1c.	የም፟ን፟ሰብር	*yämmənsäbr*

25.3. The element of determination with the relative qualifier

We have seen before that if the noun is preceded by a qualifier, the article is attached to the qualifier, not to the qualified (for the adjective see § 19 ; for the element of possession see § 18). Likewise, the relative clause in its role as the relative qualifier takes the article if the qualified noun is to be determined. Note that the article with the relative qualifier is different from the article used with the noun. However, we call this element 'article' because it plays the same role as the article with a qualifier such as the adjective.

The form of the article with the relative qualifier is conditioned by the ending of the verbal forms. If we examine the verbal forms of the imperfect and perfect, we notice that they end either in vowels or consonants. The final vowels which occur in the perfect or the imperfect are: ä, a, i, and u. Thus the verbal form that ends in ä is the perfect, sg. 3rd masc. (ሰበረ säbbär-ä); the verbal forms that end in -a are the perfect, sg. of the ሰማ sämma-class (thus መጣ mäṭṭa) and the various imperfect forms, such as ይሰማ yəsäma, ትሰማ təsäma; the verbal form that ends in -i is the simple imperfect, 2nd fem. sg. (ትሰብሪ təsäbr-i); the verbal forms ending in -u are those of the 3rd pl. perfect (ሰበሩ säbbär-u) and simple imperfect (ይሰብሩ yəsäbr-u), 2nd pl. simple imperfect (ትሰብሩ təsäbr-u). The article with these vowels is as follows:

-w in the forms that end in -ä, -a, and -i;
-t (allamorph) in the forms that end in -u.

Thus: የሰበረው፡ሰው yäsäbbärä-w säw 'the man who broke'; የመጣው፡ ሰው yämäṭṭaw säw 'the man who came'; አንቺ፡ እንጨት፡ የምትሰብሪው፡ሴትዮ anči ənčät yämətəsäbri-w setəyyo 'o you, woman, who split the wood'; የሰረቁት፡ሰዎች yäsärräqu-t säwočč 'the men who stole'.

With regard to the consonants, a distinction is to be made in the nature of the consonants.

In the verbal forms which end in the palatals č and š, the element of determination is -ው -əw. With all the other consonant endings, the article is -(ä) ው -äw. (In writing, the final consonant being in the 6th order changes into that of the 1st order).

The form ending in -č is the 3rd fem. sg. perfect (ሰረቀች särräqäčč); with the article: የሰረቀችው፡ ሴት yäsärräqäčč-əw set 'the woman who stole'.

The form ending in -š is the 2nd fem. sg. perfect (ሰረቅሽ särräqš); with the article: የሰረቅሽው፡አንቺ፡ነሽ yäsärräqš-əw anči näš 'you are the one who stole'.

With verbal forms ending in any other consonant: የሰበርከው፡ አንተ፡ነህ yäsäbbärk-äw antä näh 'you are the one who broke' (from ሰበርክ säbbärk); የሰበርነው፡እኛ፡ነን yäsäbbärnäw əñña nän 'we are the ones who broke' (from ሰበርን säbbärn).

With the feminine, singular, of the 2nd and 3rd person, the article with the relative qualifier also has the form -wa. Examples: ትላንት፡የመጣሽዋ፡አንቺ፡ነሽ təlant yämäṭṭašwa anči näš 'it is you who came yesterday'; የመጣችዋ፡ ሴት yämäṭṭaččəwa set 'the woman who came'.

TABLE OF THE ARTICLE WITH THE RELATIVE QUALIFIER

Ending of relative qualifier	Article
ä	w
a	w
i	w
u	t
č	əw or əwa (for the fem.)
š	əw or ewa (for the fem.)
other consonants	äw or äwa (for the fem.)

25.4. Observations on the relative element

In clauses where English does not necessarily use a relative element Amharic always uses it. For instance, 'Is this the book he wanted?' will have to be expressed in Amharic by የፈለገው፡መጽሐፍ ይህ፡ነው? yäfällägäw mäṣhaf yəhe näw, where the relative element የ yä is used. Or, 'this is the shop Hailu opened' is rendered in Amharic by ይህ፡ኃይሉ፡የከፈተው፡ሱቅ፡ነው yəh haylu yäkäffätäw suq näw.

In case the relative qualifier-qualified noun complex is preceded by a preposition, the element የ yä of the relative perfect and የ yä (or እ ə) of the imperfect relative የም yämmə- (or እም əmmə-) is omitted. Example: 'pay the wages to the workers who have finished their work' ሥራቸውን፡ለጨረሱት፡ሠራተኞች፡ደሞዝ፡ክፈል səraččäwən läčärräsut särratäññočč dämoz kəfäl. ለጨረሱት läčärräsut instead of *ለ-የጨረሱት *lä-yäčärräsut; 'I will pay the wages to the workers who will finish their work ሥራቸውን፡ለሚጨርሱት፡ሠራተኞች፡ደሞዝ፡እከፍላለሁ፡ səraččäwən lämmičärrəsu särratäññočč dämoz əkäflalläh^w, ለሚጨርሱት lämmičärrəsut for * ለየሚጨርሱት läyämmičärrəsut.

If the possessor in a የ yä + possessor + possessed structure is qualified by a relative qualifier, the element yä of the possessor is omitted. Example: የመጡት፡ ሰዎች፡ እቃ yämäṭṭut säwočč əqa 'the things of the people who came', instead of የመጡት፡ የሰዎች፡ እቃ *yämäṭṭut yäsäwočč əqa.

If, however, in a የ yä + possessor-possessed structure the possessed is qualified by a relative qualifier, the የ yä of the possessor is retained: የወደቀ፡ የሰው፡ ፈረስ፡ ነው yäwäddäqä yäsäw färäs näw 'it is the horse of the man who fell'.

In case a noun is qualified by two verbs, both of them are used with the relative element. Example: እንደሱ፡ ብዙ፡ የሚበላና የማይጠግብ፡ ሰው፡ የለም əndässu bəzu yämmibälinna yämmayṭagb säw yälläm 'there is no one like him who eats that much and is not satisfied'.

25.5. Lack of antecedent

In Amharic the qualified noun (called the antecedent in English) can be omitted. In this situation, unless the statement is of a general nature (saying or proverb), the relative qualifier may or may not have the article. Thus, እዚህ፡ የደረሰው፡ (or የደረሰ) ወንድሜ፡ ነው əzzih yädärräsäw (or yädärräsä) wändəmme näw 'the one who arrived here is my brother'; መጽሐፉን፡ የወሰዱት፡ (የወሰዱ) ጓደኞቼ፡ ናቸው mäṣhafun yäwässädut (or yäwässädu) g^waddäññočče naččäw 'those who took the book are my friends'.

Example for a saying: የወደቀን፡ አንሱ፡ የሞተን፡ ቅበሩ yäwäddäqän ansu yämotän qəbäru 'raise those who have fallen, bury those who have died'. Note that የሞተን yämotän and የወደቀን yäwäddäqän have no definite article.

25.6. Position of the verb within the relative clause

Since the relative qualifier (that is, the verb of the relative clause) precedes directly the qualified it results that within the relative clause the verb is always at the end, all the other elements of the relative clause preceding the verb. Thus, ወንድሞቹ፟፡ እዚ፟ህ፡ የነ፟በሩት፡ ልጅ፡ ተማሪ፡ ነው wändəmmočču əzzih yänäbbärut ləǧ tämari näw 'the child whose brothers were here is a student' (the verb of the relative clause የነ፟በሩት yänäbbärut is at the end); እርሳሱን፡ የሰበ፟ረቻው፡ ልጅ፡ እኅቴ፡ ናት ərsasun yäsähbäräččəw ləǧ əhəte nat 'the girl who broke the pencil is my sister' (the verb of the relative clause የሰበ፟ረቻ፟ው yäsäbbäräččəw is at the end).

25.7. Agreement between the verb and the subject of the relative clause

The verb of the relative clause is in agreement with the subject of the relative clause. If the subject of the relative clause is the same as the qualified, it is in agreement with the qualified. Example: መጽሐፉን፡ የወሰ፟ዳቻ፟ው፡ ሴት፡ እህቴ፡ ናት mäṣhafun yäwässädäččəw set əhəte nat 'the woman who took the book is my sister'. Here the subject of the relative clause is the same as the qualified, namely ሴት set; therefore, የወሰ፟ዳቻ፟ው yäwässädäččəw 'she-who-took-the' is in the singular, feminine, in agreement with ሴት set.

If the subject of the relative clause is different from the qualified, the verb of the relative clause is in agreement with the subject of the relative clause, and not with the qualified. Example: ወንድሞ፟ቹ፟፡ የመቱ፟ት፡ ልጅ፡ ተማሪ፡ ነው wändəmmočču yämättut ləǧ tämari näw 'the boy whom his brothers hit is a student'. Here the subject of the relative clause is ወንድሞቹ wändəmmoččū 'his brothers'. Therefore, የመቱት yämättut in the plural, referring to the subject ወንድሞቹ wändəmmoččū, a plural form. The subject of this relative clause ወንድሞቹ wändəmmoččū is different from that of the main clause which is ልጅ ləǧ 'boy'.

2.5.8. Role of the qualified in the relative clause

When a noun-subject of the main clause is qualified by a relative qualifier, this noun can be taken up in the relative clause as a subject, object or prepositional object. In all the cases it is preceded by the relative qualifier with the element የ yä- for the perfect, and የም yämmə- or እም əmmə- for the imperfect.

If the qualified subject of the main clause is taken up in the relative clause as subject, it is referred to in English by 'what, that, which'. In Amharic there is agreement in number and gender between the qualified element and the relative qualifier.

Thus, 'the child who fell is my brother' is expressed in Amharic by የወደቀው፡ ልጅ፡ ወንድሜ፡ ነው yäwäddäqäw ləǧ wändəmme näw. Here 'child', the qualified element, is taken up in the relative clause as the subject. In this case, there is agreement between ልጅ ləǧ 'child', the qualified noun, and የወደቀ yäwäddäqä, the relative qualifier. Both of these elements are in the singular masculine.

Another example: 'The children who fell are my brothers' is expressed by የወደቁት፡ ልጆች፡ ወንድሞቼ፡ ናቸው። yäwäddäqut ləǧočč wəndəmmočče naččäw. Here again, the qualified noun 'the children' is taken up as the subject in the relative clause. Therefore, there is agreement in gender and number between the qualified noun ልጆች ləǧočč 'the children', and the relative qualifier የወደቁት yäwäddäqut, both being in the plural.

If the qualified subject of the main clause is taken up in the relative clause as the direct object, it is referred to in English by 'whom, which, that'. In Amharic, it is referred to by object suffix pronouns attached to the relative qualifier that agree in gender and number with the qualified noun.

For example, 'the boy whom I flogged yesterday is his brother' is expressed in Amharic by ትላንትና፡ የገረፍኩት፡ ልጅ፡ ወንድሙ፡ ነው፡ təlantənna yägärräfkut ləǧ wändəmmu näw. Here 'boy', the qualified noun, is taken up in the relative clause as the object. It is therefore referred to by the object suffix pronoun 'him' in 'I flogged him' this object suffixed pronoun -ት -t 'him' is in agreement in gender and number with 'boy'.

Another example: 'the boys whom I flogged yesterday are his brothers' is expressed in Amharic by ትላንትና፡ የገረፍኳቸው፡ ልጆች ወንድሞቹ፡ ናቸው təlantənna yägärräfk^{w}aččäw ləǧočč wändəmmočču naččäw. Here 'boys' the qualified noun, is taken up in the relative clause as the object. It is therefore referred to by the object suffix pronoun -aččäw in የገረፍኳቸው yägärräfk^{w}aččäw 'who-I-flogged-them', this object suffixed pronoun being in agreement in gender and number with 'boys', the qualified noun.

An example for 'that, which': ትላንትና፡ የገዛኋቸው፡ እርሳሶች፡ ጠፉ təlantənna yägäzzah^{w}aččäw ərsasočč ţäffu 'the pencils that I bought yesterday disappeared'. Here 'pencils', the qualified noun, is taken up in the relative clause as the object. It is, therefore, referred to by the object suffix pronoun -accäw in የገዛኋቸው-yägäzzahʷaččäw 'that I-bought-them', this object suffix pronoun being in agreement in number with 'pencils', the qualified noun.

If the qualified subject of the main clause is taken up in the relative clause as a possessor, it is referred to in English by 'whose'. In Amharic it is referred to by the possessive suffixed pronoun attached to the possessed, these suffix pronouns being in agreement in gender and number with the qualified noun.

Example: 'The boy whose brothers were here is a student' ወንድሞቹ ፡ እዚህ ፡ የነበሩት ፡ ልጅ ፡ ተማሪ ፡ ነው wändəmmočču əzzih yänäbbärut ləǧ tämari näw. The qualified noun 'boy' is taken up as a possessor 'whose' in the possessed. This relationship is expressed by the possessive suffix pronoun -u 'his' in the possessed ወንድሞቹ wändəmmočču 'his brothers', the suffixed pronoun 'his' being in agreement with the qualified noun 'boy'. (note, of course, that the verb የነበሩት yänäbbärut 'they were' being the predicate of the subject 'brothers', is in the plural; see above).

Another example: 'here is the woman whose brothers were here' is expressed in Amharic by ወንድሞቿ ፡ እዚህ ፡ የነበሩት ፡ ሴትዮ ፡ ይቿትና wändəmmoččʷa əzzih yänäbbärut setəyyo yəččatənna. The qualified noun 'woman' is taken up as a possessor 'whose' in the possessed. This relationship is expressed by the possessive suffix pronoun -wa 'her' in the possessed ወንድሞቿ wändəmmoččʷa 'her brothers', the suffix pronoun 'her' being in agreement with the qualified noun 'woman'. (The verb የነበሩት yänäbbärut being the predicate of the subject 'brothers', is in the plural; see above.)

If the subject of the main clause is taken up in the relative clause as a prepositional circumstance, it is referred to by the preposition በ bä or ለ lä with the prepositional suffix pronouns (see §   ). These suffix pronouns are in agreement in gender and number with the qualified noun. The prepositional circumstances refer to expressions of time, place, instrument, etc. and are translated into English according to the context by 'in which, at which (also translated in English by 'where', when signifying place), on which, with which, from which, from whom'. In all these cases, the preposition በ bä is used. The meaning 'for whom' is expressed by ለ lä.

Examples: 'The place where I stayed last night is very far from Addis Ababa' ትናንት፡ ማታ፡ ያደርኩበት፡ ስፍራ፡ ካዲስ፡ አበባ፡ በጣም፡ ሩቅ፡ ነው telant mata yaddärkubbät səfra kaddis abäba bäṭam ruq näw, lit. 'yesterday evening which-I-spend-in-it place from-Addis Ababa very far is'. The prepositional circumstance of place is expressed here by the preposition በ bä with the prepositional suffix pronoun, that is, -በት -bbät 'in it' which is in agreement with the qualified noun 'place'.

Of, 'The train on which I travelled did not go fast' is expressed by የሄድኩበት፡ ባቡር፡ ፍጥነት፡ የለውም yähedkubbät babur fəṭnät yälläwəm', lit. 'that I-went on-it train speed has-not'.

Of,'The instrument with which I made a hole in the wall is sharp' is expressed by ግድግዳውን፡ የቀደድኩበት፡ መሣሪያ፡ ሹል፡ ነው፡ gədgəddawən yäqäddädkubbät mässarya šul näw, lit. 'the-wall-(object) that I-pierced-with-it instrument sharp is'.

Of, 'The place from which I came is far' is rendered by የመጣሁበት፡ ስፍራ፡ ሩቅ፡ ነው፡ yämäṭṭahubbät səfra ruq näw, lit. 'that-I-came-from-it place rar is'.

Or, 'The boy from whom I took a book accused me' is rendered by መጽሐፍ፡ የወሰድኩበት፡ ልጅ፡ ከሰሰኝ mäṣhaf yäwassädkubbät ləǧ kässäsäññ, lit. 'book that-I-took from-him boy accused-me'. In all the above mentioned examples, the prepositions are expressed by በ bä in Amharic.

The Amharic preposition ለ lä is used only with the meaning 'for whom, to whom'. Thus, 'The boy for whom I took the book is here' is expressed by መጽሐፉን፡ የወሰድኩለት፡ ልጅ፡ እዚህ፡ ነው mäṣhafun yäwassädkullät ləǧ əzzih näw, lit. 'the-book (object) who-I-took-for-him boy here is'.

Note that the expression 'with whom' (meaning 'together with') is not expressed through the prepositional suffixes. Instead, there are other ways of expressing 'with whom'. For example: 'the boy with whom I went to the market yesterday is my friend' is rendered by ትላንት፡ ከኔ፡ ጋር፡ ገበያ፡ የሄደው፡ ልጅ፡ ወዳጄ፡ ነው təlant käne gara gäbäyä yähedäw ləǧ wädaǧe näw, lit. 'yesterday with-me together market that-who-went-the boy my-friend is'. This sentence may also be rendered by ትናንትና፡ ገበያ፡ አብረን፡ የሄድነው፡ ልጅ፡ ወዳጄ፡ ነው tənantənna gäbäyä abrän yähednäw ləǧ wädaǧe näw, lit. 'yesterday market we-joining that-we-went-the boy my-friend is'; or by ትናንት፡ ገበያ፡ አብሮኝ፡ የሄደው፡ ልጅ፡ ወዳጄ፡ ነው፡ tənant gäbäya abroññ yähedäw ləǧ wädaǧe näw, lit. 'yesterday market he-joining-me that-he-went-the boy my-friend is'.

Note that a sentence such as ያለሁበት፡ ልጅ፡ ጠፋ፡ yallähubbät ləǧ ṭäffa means 'the boy in whose house I had lived disappeared' and should not be translated as 'the boy with whom I lived disappeared'. Indeed, the sentence 'the boy with whom I lived disappeared' is rendered by አብሬው፡ የምቀመጠው፡ ልጅ፡ ጠፋ aterrew yämməqqämmäṭäw ləǧ ṭäffa, lit. 'I joining him that-I-live-the boy disappeared'. [illegible]).

25.9. TABLE OF THE ROLE OF THE QUALIFIED IN THE RELATIVE CLAUSE

Subject 'who': የመጣው፡ ሰው፡ ወንድሜ፡ ነው yämäṭṭaw säw wändəmme näw 'the man who came is my brother'.

Object 'whom': የመታሁት፡ ሰው፡ ወንድሜ፡ ነው yämättahut säw wändəmme näw 'the man whom I hit is my brother'.

Possessor 'whose': ወንድሙ፡ የመጣው፡ ሰው፡ ተማሪ፡ ነው wändəmmu yämäṭṭaw säw tämari näw 'the man whose brother came is a student'.

'In which': የመጣሁበት፡ መኪና፡ የኔ፡ ነው yämäṭṭahubbät mäkina yäne näw 'the car in which I came is mine'.

'In which (where)': ያለሁበት፡ ከተማ፡ አዲስ፡ አበባ፡ ነው yallähubbät kätäma addis abäba näw 'the city where I live is Addis Ababa'.

'On which': የመጣሁበት፡ በቅሎ፡ ብርቱ፡ ነው yämäṭṭahubbät bäqlo bərtu näw 'the mule on which I came is strong'.

'From which (from where)': የመጣሁበት፡ ከተማ፡ አዲስ፡ አበባ፡ ነው yämäṭṭahubbät kätäma addis abäba näw 'the city from which I came is Addis Ababa'.

'To which': የምሄድበት፡ ከተማ፡ ሩቅ፡ ነው yämməhedəbbät kätäma ruq näw 'the city to which I go is far'.

'At which (when)': የደረስሁበት፡ ሰዓት፡ ዘጠኝ፡ ነበር yädärräshubbät säat zäṭäňň näbbär 'It was nine o'clock when I arrived'.

'With which': የጻፍሁበት፡ እርሳስ፡ ሹል፡ ነው yäṣafhubbät ərsas šul näw 'the pencil with which I wrote is sharp'.

'For which': አንድ፡ ብር፡ የከፈልሁበት፡ መጽሐፍ፡ ይሀ፡ ነው andə bərr yäkäffälhubbät mäṣhaf yəhə näw 'this is the book for which I paid one dollar'.

'From whom': መጽሐፍ፡የወሰድኩበት፡ሰው፡ወንድሜ፡ነው mäṣhaf yäwässädkubbät säw wändəmmə näw 'the man from whom I took the book is my brother'.

'To whom': የጻፍሁለት፡ሰው፡ወንድሜ፡ነው yäṣafhullät säw wändəmme näw 'the man to whom I wrote is my brother'.

'For whom': ወረቀት፡የጻፍሁለት፡ሰው፡ወንድሜ፡ነው wäräqät yäṣafhullät säw wändəmme näw 'the man for whom I wrote the letter is my brother'.

'Against whom': ዳኛ፡የፈረደበት፡ሰው፡ወንድሜ፡ነው daňňa yäfärrädäbbät säw wändəmme näw 'the man against whom the judge judged (whom the judge convicted) is my brother'.

'With whom': see p. .

25.10. The place of the marker - ን -n of the direct object

If the qualified noun is the direct object of the main clause, the marker - ን -n of the direct object is suffixed to the relative qualifier. Example: በጠላት፡ጊዜ፡የቀበርናቸውን፡ዕቃዎች፡ሌባ፡ወሰዳቸው bäṭälat gize yäqäbbärnaččäwən əqawočč leba wässädaččäw 'a thief took the things that we buried during the Italian occupation'. Note that the direct object is marked twice: by the marker- ን -n and by the object suffix pronoun in ወሰዳቸው wässädaččäw 'he took them' (see § 46.2).

If the direct object is determined by the possessive suffix pronoun it can also take the marker - ን -n of the direct object. Example: የወሰድካቸውን፡መጽሐፎቼን፡ስለምን፡አትመልስም yäwässädkaččäwən mäṣhafoččen səlämən attəmälləsəm 'why don't you return my books that you took'. The marker - ን -n occurs with relative qualifier የወሰድካቸው - ን yämässädkaččäw-ən and with the direct object (መጽሐፎቼ - ን mäṣhafočč-en.

If the direct object is determined and is qualified by a possessor who, in turn, is qualified by a relative qualifier, the article and the marker -ን -n are suffixed to the qualifier that is expressed first, that is, to the relative qualifier. Thus, 'he amputated the hand of the child that fell' is rendered የወደቀውን፡ ልጅ፡ እጅ፡ ቈረጠው yäwäddäqäwən ləǧ əǧǧ qʷärräṭäw (the article and the object marker of 'hand' being expressed in የወደቀውን yäwäddäqä-w-ən).

The የ yä- clause + ነው näw

Amharic makes extensive use of the የ yä- clause preceded or followed by ነው näw. The meaning of this clause depends on what precedes or follows the የ yä- clause.

If the የ yä- clause is preceded or followed by a subject noun or noun equivalent, it is a relative clause. Thus, የወደቀው፡ አባቴ፡ ነው yäwäddäqäw abbate näw 'it is my father who fell'; ወንድሜ፡ ነው፡ የሞተው wändəmme näw yämotäw 'it is my brother who died'. In these two sentences a noun follows or precedes the የ yä- clause. It is, therefore, a relative clause.

If the የ yä-clause is preceded or followed by an adverbial phrase or by a direct object, it describes an event. Thus, የሞተው፡ ዘንድሮ፡ ነው yämotäw zändəro näw 'it is this year that he died'; ባዲስ፡ አበባ፡ ነው፡ የሚኖረው baddis abäba näw yämminoräw 'it is in Addis Ababa that he lives'; ብርጭቆውን፡ ነው፡ የሰበርክ። bərčeqqowən näw yäsäbbärk 'it is the glass that you broke'.

Most normally the verb has the article with this type of clause.

In a structure of that kind, the position of ነው näw and its complement determine the emphasis given to the various elements of the sentence. If ነው näw and its complement are placed at the end, the sentence is a simple statement of fact. Thus, ይህ፡ ቤት፡ የፈረሰው፡ ዘንድሮ፡ ነው yəh bet yäfärräsäw zändəro näw 'this house was destroyed this year'; የወደቀው፡ ወንድሜ፡ ነው yäwäddäqäw wändəmme näw 'the one who fell is my brother'.

If ነው näw and its complement are not placed at the end, but somewhere before the የ yä- clause, there is emphasis on the complement. Thus, ዘንድሮ፡ ነው፡ ይህ፡ ቤት፡ የፈረሰው zändəro näw yəh bet yäfärräsäw 'it is this year that this house was destroyed'; ወንድሜ፡ ነው፡ የወደቀው wändəmme näw yäwäddäqäw 'it is my brother who fell', lit. 'my-brother it-is who-fell-the'.

25.12. The የ yä-clause with ነበረ näbbärä, and others

In the examples mentioned above the event was expressed by the የ yä-clause + ነው näw. In all these instances the structure served for the expression of the present. For the event expressed in any other tense or mood, the various elements that serve as substitutes for ነው näw will be used. These elements, as it is seen below (§31.3), are the perfect ነበረ näbbärä and the compound gerundive ኑሯል nurʷal for the past, and the imperfect ይሆናል yəhonal for the possibility.

Examples: ብርጭቆውን፡ ነበር፡ የሰበርከው bərčeqqowən näbbär yäsäbbärkäw 'it was the glass that you broke'; መጽሐፎችን፡ ኑሯል፡ የወሰዳችሁት mäṣhafoččən nurʷal yäwässädaččəhut 'so it was the books that you took'; ልጁን፡ ይሆናል፡ የገረፈው ləǧun yəhonal yägärräfäw 'it might be the child that he whipped'.

25.13. Agreement between the የ yä + verb and ነው näw

In a relative clause there is agreement in person, number and gender between the የ yä + verb and ነው näw. Thus, ዕቃ : የሰበርክ አንተ : ነህ əqa yäsäbbärk antä näh 'it is you who broke the thing', or 'the one who broke the thing is you' (note the agreement between የሰበርክ yäsäbbärk and ነህ näh); ሹራብ : የለበሰችዋ : እሷ : ናት šurrab yäläbbäsäččəwa əsswa nat 'it is she who is wearing the sweater', or 'the one who is wearing the sweater is she' (note the agreement between የለበሰችዋ yäläbbäsäččəwa and ናት nat).

In an event clause, the fixed form ነው näw is used. Example: ትላንትና : ነው : መጽሐፉን : የወሰድክ təlantənna näw mäşhafun yäwässädk 'it is yesterday that you took the book'; ብርጭቆውን : ነው : የሰበርክ bərčəqqowən näw yäsäbbärk 'it is the glass that you broke'.

26. INTERROGATIVE PRONOUNS and ADJECTIVES

26.1. ማን man

The particle ማን man means 'who?'. Example: ማን : መጣ man mätta 'who came?'.

For the expression of 'whom?' one uses either ማን man or ማንን mannən (that is, ማን man with the marker - ን -n of the direct object) or regionally ማንነ mannän. Thus, 'whom did you see yesterday?' is rendered by ትላንትና : ማን : አየህ təlantənna man ayyäh, or by ትላንትና : ማንን : አየህ təlantənna mannən ayyäh.

For the expression of the plural one uses either ማን man, or እነማን ənnäman, (that is ማን man preceded by እነ ənnä), or regionally እለማን elläman, or ማንማን manman (that is, repeated ማን man), or ማናማን mannaman. Whenever a form other than ማን man (or ማንማን manman), is used, the verb is normally in the plural. Thus, 'who (pl.) came?' is rendered by ማን፡ መጣ፟ man mäṭṭa, or by እነ፟ማን፡ መጡ፟? ənnäman mäṭṭu, or by ማንማን፡ መጣ፟ manman mäṭṭa, or by ማና፟ማን፡ መጡ፟ mannaman mäṭṭu.

With the direct objects either እነ፟ማን ənnäman is used, or እነ፟ማን፟ን ənnämannən, or እነ፟ማነ፟ን ənnämannän. Thus, 'whom (pl.) did you see?' is rendered by እነ፟ማን፡ አየ፟ህ ənnäman ayyäh, or by እነ፟ማን፟ን፡ አየ፟ህ ənnämannən ayyäh, or by እነ፟ማነ፟ን፡ አየ፟ህ ənnämannän ayyäh.

The expression ማን፡ ነው man näw 'who is it?' is also written ማን፟ነው mannäw.

The particle ማን man is used with ሰው säw 'man' for the expression of 'what kind of man?, who is the one?'. Example: ማን፡ ሰው፡ መጣ፟ man säw mäṭṭa 'who is it that came?, who is the one that came?'.

With any other noun, the form የማን yäman is used. Example: የማን፡ ተማሪ፡ መጣ፟ yäman tämari mäṭṭa 'what kind of student came?, what is the student who came?'

The particle ማን man is used when asking for the name. Thus, 'what's your name?' is rendered by ስምህ፡ ማን፡ ነው፡ səməh man näw, or by ማን፡ ነው (or ማን፟ነው) ስምህ? mannäw səməh, or by ስምህ፡ ማን፡ ይባ፟ላል? səməh man yəbbalal lit. 'your-name who it-is-said?'

Without ስም səm 'name' in a sentence such as አገሩ፡ ማን፡ ይባ፟ላል? agäru man yəbbalal 'what's the name of the country?'.

When asking for the name of a 3rd person, that is, 'what's his name?' one uses the expression: ማን፡ ይሉታል man yəlutal.

lit. 'what they-call-him?', or ስሙን፡ ማን፡ ይሉታል፡ səmun man yəlutal, lit. 'his-name what they-call-him?'.

The particle ማን man with nominal suffix pronouns of the plural expresses the idea of 'which of ... ', the verb being in the singular or in the plural. Example: ማናቸው፡ መጣ (መጡ) mannaččäw mäṭṭa (or mäṭṭu) 'which of them came?'

The concept of 'which one?' is expressed by ማንኛ mannəñña- with the suffixed article -ው -w for the masculine, with the suffixed article -ይቱ -ytu for the feminine. Examples: ማንኛው፡ መጣ mannəññaw mäṭṭa 'which one (masc.) came?'; ማንኛይቱ፡ መጣች mannəññaytu mäṭṭačč 'which one (fem.) came'; ማንኛይቱን፡ ትወዳለህ mannəññaytun təwäddalläh 'which one do you love?'.

The plural 'which ones?' is expressed by ማንኛቸው mannəññaččäw that is, ማንኛ mannəñña- with the suffix pronoun of the 3rd person, plural. Example: ማንኛቸው፡ መጣ (መጡ) mannəññaččäw mäṭṭa (or mäṭṭu) 'which ones came?'

A regional form is ማንላቸው mannəlaččäw.

The particle ማን man is used with prepositions:

ለማን	läman	'for whom?, to whom?'
የማን	yäman	'whose?'
ስለማን	səläman	'for the sake of whom?'
ከማን	käman or ከማን፡ ጋራ käman gara	'with whom?'
በማን	bäman	'against whom?'
ወደማን	wädäman	'toward whom?, to whom?' (direction)
እስከማን	əskäman	'up to whom?'
እንደማን	əndäman	'like whom?'

26.2. ማ ma

The question 'who?' is also expressed by ማ ma, especially in the spoken language.

26.3. ምን mən

The particle ምን mən means 'what?' Examples: ምን፡ አየህ mən ayyäh 'what did you see?'; ምን፡ ትፈልጋለህ mən təfälləgalläh 'what do you want?'

The plural is expressed either by ምን mən or by ምንምን mənmən (that is, repeated ምን mən) or by ምንንናምን mənənnamən (that is, repeated ምን mən with intercalated -ና -nna 'and'). Example: ምን፡ ምን፡ ወሰደ mənmən wässädä or ምንንናምን፡ ወሰደ mənənnamən wässädä 'what did he take?'

Note that ምንንናምን mənənnamən also means 'what a difference between these!, imcomparable!'.

The plural form ምኖች mənočč means 'what kind of people?, what objects?'. Example: ምኖች፡ ናቸው mənočč naččäw 'what kind of people are they?'; ምኖቹን፡ ወሰደ mənoččun wässädä 'what objects did he take?'.

The particle ምን mən followed by a noun or የምን yämən followed by a noun expresses the idea of 'what kind of?', especially if the noun was mentioned before. Example: ምን፡ ሰው (or የምን ሰው፡) ነበር፡ የመጣው mən säw (or yämən säw) näbbär yämäṭṭaw 'what kind of person was it that came?'; ይህ፡ የምን፡ ሥራ፡ ነው? yəh yämən səra näw 'what sort of job is this?'

ምን mən is used with suffix pronouns. Thus, ምኑን፡ ላምጣ? mənun lamṭa 'which part of it should I bring?, what do you want me to bring?' (there is nothing left); ምንህን፡ መታህ mənəhən mättah 'which part of you did he hit?'; ምኔ፡ነው mene näw or ለኔ፡ምኔ፡ነው läne mene näw 'what relation is he to me?'; ይህ፡ምኔ፡ነው yəh mene näw 'what business of mine is it?'

ምን mən is used with the simple imperfect of certain verbs. Thus, ምን፡ትመስል mən təmäsəl 'what does she look like?', or 'how beautiful she is!'; ምን፡ያምር mən yamər 'how nice he is!'; ምን፡ያህል mən yahəl 'how much?', lit. 'what is-he-equal?'

The form ምኑን mənun means 'how?'. Examples: ምኑን፡ልሂድ mənun ləhid 'how can I go?'; ምኑን፡ልምጣ mənun ləmṭa 'how can I come?'

The form ምንኛ mənəñña (that is, ምን mən with the suffix -ñña) means 'how!'. Example: ምንኛ፡ጥቁር፡ነው mənəñña ṭəqur näw 'how black he is!'

Note the expressions:

ምን፡ነው mən näw or ምንነው mənnäw 'what happened?, what's wrong?'

ምንነው mən näw also means 'why?' Example: ምንነው፡መጣ፡ mən näw mäṭṭa 'why did he come?'.

Idiomatic expressions with ምን mən are:

ምን፡ቸገረኝ፡ mən čäggäräñ 'I don't mind', lit. 'what does it bother me?'

ምን፡ገደደኝ or ምን፡ገዶኝ mən gäddädäñ or mən gäddoñ 'I don't mind', lit. 'what does it oblige me?'

ምን፡ከፋኝ or ምን፡ከፍቶኝ mən käffañ or mən käftoñ 'I don't mind', lit. 'what it is bad for me?'

The particle ምን mən can be used with prepositions:

ለምን lämən 'why?'

ስለምን səlämən 'why?'

እንደምን əndämən 'how?'

በምን bämən 'with what?, how?, why?'.

Examples: በምን፡ አወቅከው bämən awwäqkäw 'how did you come to know him?'; በምን፡ እመታለሁ፡ አላጠፋሁ bämən əmmättallähʷ? alaṭäfaw 'why should I be beaten? I did not make any mistake'.

እስከምን əskämən 'up to what?, how far?'. Example: ነገሩ፡ እስከምን፡ ደረሰ nägäru əskämən därräsä 'how far did the matter go?'

ከምን kämən 'from where?'. Example: ከምን፡ አመጣው kämən amäṭṭaw 'from where did he bring it?'

ከምን፡ ጋራ kämən gara 'with what?'. Example: ከምን፡ ጋራ፡ እንጀራ፡ በላህ kämən garaənǧära bällah 'with what did you eat bread?'.

ወደምን wädämən 'where to?'. Example: ወደምን፡ ደረሰ wädämən därräsä 'where to did he arrive?

The particle ምን mən with nouns or verbal forms:

ምን፡ ጊዜ mən gize or ምኔ məne or ምነዜ mənäzze 'when?'

ምን፡ ያህል mən yahəl 'how much?'

ምን፡ ያህላል mən yahlal 'how big?, how big he is!'

በምን፡ ምክንያት bämən məknəyat 'for what reason?'

በምን፡ የተነሣ bämən yätänässa 'for what reason?', lit. why that-it-arose?'

በምን፡ የመጣ bämən yämäṭṭa 'for what reason?', lit. 'why that-it-came?'

ምንድር mendər, ምንድን mendən

The expressions for 'what?' are also ምንድር mendər or ምንድን፡ mendən. Example: ምንድን፡ ነው menden näw, or ምንድር፡ ነው mendər näw 'what is it?'

Plural: ምንድኖች mendənnočč. Example: ምንድኖች፡ ናቸው፡ mendənnočč naččäw 'what are they?'

የቱ yätu

The particle የቱ yätu (that is, የት yät with the article) means 'which, which one?' Example: የቱ፡ ነው፡ የመጣ yätu näw yämäṭṭa 'which one came?'.

Sg. fem. የቲቱ yätitu or የትዋ yätwa. Example: የቲቱ (የትዋ) ናት፡ የመጣች yätitu (or yätwa) nat yämäṭṭačč 'which one came?'

Pl. com. የቶቹ yätoččcu. Example: የቶቹን፡ ትፈልጋለህ yätoččun təfälləgalläh 'which do you want?'

'Which one?' is also expressed by:

Sg. masc. የትኛው yätəňňaw;

Sg. fem. የትኛዋ yätəňňawa, or የትኛይቱ yätəňňaytu.

Pl. com. የትኞች yätəňňočč, or የትኞቹ yätəňňoččcu, or የትኛዎቹ yätəňňawoččcu.

የትኛ yätəňňa- with possessive suffix pronouns of the plural expresses 'which one of ...?' Thus, የትኛችን yätəňňaččən 'which one of us?', የትኛችሁ yätəňňaččəhu 'which one of you?', የትኛቸው yätəňňaččäw 'which one of them?'

Note the expression የትናየት yätənnayät (that is, repeated የት yät with intercalated - ና -nna 'and') 'what a difference between these!, incomparable!'

The particle የት yät also means 'where?'. Example: የት፡ አለ yät allä 'where is he?'

With various prepositions:

በየት bäyät or በየት፡በኩል bäyät bäkkul 'which way?'. Example: በየት፡(በኩል) ሄደ bäyät (bäkkul) hedä 'which way did he go?'

ከየት käyät 'from where?', of what origin?'. Example: käyät mäṭṭa 'from where did he come?, from where did he originate?';

ከየት፡በኩል käyät bäkkul 'from which direction?'

ወዴት፡ wädet 'toward where?' (from ወደ wädä and የት yät).

እስከየት፡ əskäyät 'up to where?'

እንዴት əndet 'how?' (from እንደ əndä and የት yät).

The form ሄት het is occasionally used in Addis Ababa for 'where?, toward where?'.

INDEFINITE PRONOUN

For the sake of convenience the list of Amharic indefinite pronouns will be given first in the order of the Amharic equivalents. The illustrative examples will be found in the sections dealing with the English indefinite pronouns.

The Amharic indefinite pronouns are:

ሌላ lela 'another'

ሌላ፡ሰው lela säw 'another'

ማንም mannəm 'anybody, anyone'; (with a negative verb 'nobody, no one')

ማንም፡ማን mannəm man (with a negative verb) 'nobody, no one'

ማንም፡ሰው mannəm säw (with a negative verb) 'nobody, no one'

ማንም፡ስፍራ mannəm səfra 'everywhere'

ምኑም (with a negative verb) 'nothing, not a thing, not anything'

ምንም mənəm 'any'

ምንም mənnəm (with a negative verb) 'nothing, not a thing, not anything'

እንትና əntəna 'such and such a person'

እንትን əntən, እንተን əntän 'such and such a thing'

አንዱ andu 'someone, somebody'

አንድ (with suffix pronouns) 'one of'; (with a negative verb) 'none of'

አንዱ ... ሌላ andu ... lela 'one ... the other'

አንዱ ... አንዱ andu ... andu 'one ... the other'

አንድ፡ ሰው andə säw 'someone, somebody'

አንድ፡ ሰውዬ and säwəyye 'a certain man'

አንድ፡ ነገር andə nägär 'something'

አንድም andəmm (with a negative verb) 'nobody, no one'

አንድም፡ሰው andəmm säw (with a negative verb) 'nobody, no one'

አንዳች፡ ነገር andačč nägär (with a negative verb) 'nothing, not anything, not a thing'

አንዳንዱ andandu 'some people'

አንዳንድ andand 'several, some'

አንዳንድ፡ሰው andandə säw 'some people'

አንዳንድ፡ነገር andandə nägär 'some things'

አንዳንድ፡ጊዜ andand gize 'sometimes'

ምናምን mənamən 'something or other'

ምንምን፣ ምንምንም mənəmmən, mənəmmənəm (with a negative verb)'nothing, not a thing, not anything'

ማኛቸውም mannaččäwəm 'any'

ማኛቸውም፡ ሰው mannaččäwəm säw 'anyone, anybody'

ማንኛ mannəňňa- (with suffix pronouns) 'anyone of'

ማንኛውም mannəňňawəm 'any, anything, no matter what'

ሰው፣ säw 'anyone, anybody, someone, somebody'; (with a negative verb) 'nobody, no one'

ባንድ፡በኩል ....በሌላው፡በኩል band bäkkal ... bälelaw bäkkul 'on the one hand ... on the other hand'

ባንድ፡ፊት .... በሌላው፡ፊት band fit .... bälelaw fit 'on the one hand ... on the other hand'

በዚህ፡በኩል ....በሌላው፡በኩል bäzzih bäkkul .... bälelaw bäkkul 'on the one hand ... on the other hand'

አንደኛ ...ሌላኛ andäňňa ... lelaňňa 'the one ... the other'

አንደኛው andännäw 'one of'

አንደኛው ... ሁለተኛው andäňňaw ... hulättäňňaw 'the one ... the other'

አንደኛው ...ሌላው andäňňaw ... lelaw 'the one ... the other'

እከሌ əkäle 'so-and-so'

እገሌ əgäle 'so-and-so'

የትም yätəm 'everywhere, anywhere'

በየትኛውም፡ቦታ bäyätəňňawəm bota 'everywhere'

ገማሾቹ፡(ገሚሶቹ) ... የቀሩት (የተረፉት) gəmmašočču (gämisočču) ... yäqärrut (yätärräfut) 'the ones ... the others'

The English indefinite pronouns and their Amharic equivalents are:

27.1. 'Someone, somebody'

The pronoun 'someone, somebody' is expressed by ሰው säw (lit. 'man'), or by አንድ፡ሰው andə säw (lit. 'one man'), or by አንዱ andu.

Thus, 'someone came to see you' is expressed by አንድ ፡ ሰው ሊያይህ ፡ መጥቶ ፡ ነበር andə säw liyayəh mäṭṭo näbbär, or by አንዱ ፡ ሊያይህ ፡ መጥቶ ፡ ነበር andu liyayəh mäṭṭo näbbär.

The sentence 'call someone', or 'call somebody' is expressed by ሰው ፡ ጥራ säw ṭəra, or አንድ ፡ ሰው ፡ ጥራ andə säw ṭəra, or by አንዱን ፡ ጥራ andun ṭəra.

27.2. 'Anyone, anybody'

The pronoun 'anyone, anybody' is expressed by ሰው säw, or by ማንም mannəm (with the direct object as ማንንም mannənəm), or by ማናቸውም ፡ ሰው mannaččäwəm säw.

Examples: ኳስ ፡ ለመጫወት ፡ የሚችል ፡ ሰው ፡ እዚህ ፡ አለ? kʷas lämäččawät yämmičəl säw əzzih allä? 'is there anyone here who knows how to play ball?'; ማንም ፡ ይሠራዋል mannəm yesäräwal 'anyone can do it'; ማንም (or ማናቸውም ፡ ሰው) ቢመጣ ፡ እቤት ፡ የለሁም ፡ በል mannəm (or mannaččäwəm säw) bimäṭa əbet yällähum bäl 'if anyone comes tell him that I am not home'; ማንንም ፡ ጥራ mannənəm ṭəra 'call anyone'.

'Anyone of ...' is expressed by ማንኛ mannəñña- with suffix pronouns. Example: ማንኛቸውንም ፡ ጥራ mannəññaččäwənəm ṭəra 'call anyone of them'.

27.3. 'A certain'

'A certain man' is expressed by አንድ ፡ ሰውዬ andə säwəyye. Example: አንድ ፡ ሰውዬ ፡ መጥቶ ፡ ነበር andə säwəyyew mäṭṭo näbbär 'a certain man came'. For ሰውዬው säwəyyew, see § 13.1.

'A certain woman' is expressed by አንድ ፡ ሴት andə set, or by አንድ ፡ ሴትዮ andə setəyyo, or by አንዲት ፡ ሴት andit set, or by አንዲት ፡ ሴትዮ andit setəyyo.

27.4. 'Nobody, no one'

The pronoun 'nobody, no one' is expressed by ሰው säw, or by እንድም፡ሰው andəmm säw, or by እንድም andəmm, or by ማንም mannəm, or by ማንም፡ሰው mannəm säw, or by ማንም፡ማን. mannəm man. In all these cases, the verb is in the negative with or without suffix ም -m.

Examples: ሰው፡አልመጣም säw almäṭṭam, or ማንም፡አልመጣ(ም) mannəmm almäṭṭa(m), or እንድም፡ሰው፡አልመጣ andəmm säw almäṭṭa, or እንድም፡አልመጣ andəmm almäṭṭa 'no one came'; ባለፈው፡ሳምንት፡ቤተ ክርስቲያን፡ ማንም፡(or እንድም፡ሰው፡)አልሄደም balläfäw sammənt betä krestiyan mannəm (or andəmm säw) alhedäm 'no one (or 'nobody') went to church last week'; ማንም፡ አይሠራውም mannəm aysärawəm 'nobody can do it'; ማንም፡ማን፡አልመጣ mannəm man almäṭṭa 'no one came'.

27.5. 'None of...'

'None of ...' is expresses by እንድ and- with the suffix pronouns, the verb being in the negative. Examples: እንዳቸው(ም) አልመጣ(ም) andaččäw(əmm) almäṭṭa(m) 'none of them came'.

27.6. 'Something'

The pronoun 'something' is expressed by አንድ፡ነገር andə nägär. Examples: አንድ፡ነገር፡ስጠው andə nägär səṭäw 'give him something'; አንድ፡ነገር፡ሰማሁ andə nägär sämmah^{w} 'I heard something'.

27.7. 'Something or other'

'Something or other' is expressed by ምናምን mənamən. Example: ምናምን፡ስጠው mənamən səṭäw 'give him something or other'.

27.8. 'Anything (no matter what)'

The pronoun 'anything' (in the meaning of 'no matter what') is expressed by ማንኛውም mannəññawəm, in the direct object ማንኛውንም mannəññawənəm. Example: ማንኛውንም ፡ ስጠኝ mannəññawənəm səṭäññ 'give me anything (no matter what)'.

27.9. 'Any'

The indefinite 'any' is expressed by ምንም mənəmm or by ማናቸው(ም) mannaččäw(əm), or by ማንኛውም mannəññawəm.

Thus, 'he will not come for any reason' is rendered by በምንም ፡ ምክንያት ፡ አይመጣም bämənəm məknəyat aymäṭam, or by ለማናቸው ፡ ምክንያት ፡ አይመጣም lämannaččäw məknəyat aymäṭam, or by ለማንኛውም ፡ ምክንያት ፡ አይመጣም lämannəññawəm məknəyat aymäṭam.

27.10. 'Anywhere, everywhere'

'Anywhere' is expressed by የትም yätəm, or by በየትኛውም ፡ ቦታ bäyyätəññawəm bota.

'Everywhere' is rendered by የትም yätəm, or by ማንም ፡ ስፍራ mannəm səfra.

Examples: የትም ፡ ቢሄድ ፡ (በሄደበት) ፡ አለቀውም yätəm bihed (or bähedäbbät) alläqqäwəm 'anywhere he goes I will not leave him'; በየትኛውም ፡ ቦታ ፡ ታየዋለህ ፡ bäyyätəññawəm bota tayäwalläh 'you will see him anywhere'; የትም ፡ (or ማንም ፡ ስፍራ) ፡ ታየዋለህ yätəm (or mannəm səfra) tayäwalläh 'you will see him everywhere'.

'Nothing, not anything, not a thing'

These indefinite elements are expressed by ምንም mənnəm, or by ምንምን mənəmmən, or by ምንምንም mənəmmənəm, or by ምኑም mənum, or by አንዳች ፡ ነገር andačč nägär. In all the cases the verb is in the negative, with or without - ም -m.

Examples: ምንም፡ የለ፡ (or የለም) mənnəm yällä (or yälläm) 'there is not anything'; ምንም (or ምንምን)፡ አልፈልግም mənnəm (or mənəmmən) alfälləgəm 'I don't want anything'; ምንምንም፡ የለኝም mənəmmənəm yälläññəm 'I have absolutely nothing'; ምኑም፡ አልገባኝ mənum algäbbaññ 'I did not understand a thing'; መጽሐፉ፡ አንዳች፡ ነገር፡ ለመረዳት፡ አላገዘኝም mäṣhafu andačč nägär lämärrädat alaggäzäññəm 'this book did not help me to understand anything'.

27.12. 'Some'

'Some' is expressed by አንዳንድ andand or by አንዳንዶች andandočč. Example: አንዳንዶቹን፡ ልጆች፡ አየሁ andandoččun ləǧočč ayyähʷ 'I saw some of the children'.

'Some people' አንዳንድ፡ ሰው andand säw, or አንዳንዱ andandu (with the verb in the singular). Example: አንዳንዱ፡ ሥራውን፡ ቶሎ፡ ይጨርሳል andandu sərawən tolo yəčärrəsal 'some people finish their work fast'.

'Some things', or 'things' አንዳንድ፡ ነገር andand nägär. Example: አንዳንድ፡ ነገር፡ ያናድዳል andand nägär yannaddədal 'there are (some) things that drive (you) crazy'.

'Sometimes' አንዳንድ፡ ጊዜ andand gize. Example: አንዳንድ፡ ጊዜ፡ እደክማለሁ andand gize ədäkmallähʷ 'I get tired sometimes'.

27.13. 'Several'

'Several' is expressed by አንዳንድ andand. Example: አንዳንድ፡ ነገር፡ አየሁ andand nägär ayyähʷ 'I saw several things'.

27.14. 'Another, the other one'

'Another' is expressed by ሌላ lela, or ሌላ፡ ሰው lela säw.

Examples: ሌላ (or ሌላ፡ ሰው) መጣ lela (or lela säw) mätta 'another one came'; ይህን፡ አልፈልግም፡ ሌላ፡ ስጠኝ yəhən alfälləgəm lela səṭäññ 'I don't want this one, give me another'.

'The other one' is expressed by ሌላው lelaw. Example: ሌላው፡ መጣ፡ lelaw mäṭṭa 'the other one came'.

27.15. 'One of ... '

'One of ...' is expressed by አንደኛው andäññaw (with the marker of the direct complement አንደኛውን andäññawən), or አንድ and- with suffix pronouns.

Thus, 'call one of them' is expressed by አንደኛውን፡ ጥራ andäññawən ṭəra, or by አንዳቸውን፡ ጥራ፡ (or ጥራቸው) andaččäwən ṭəra (or ṭəraččäw).

The sentence 'call one of the men' is expressed by ከወንዶቹ፡ አንዳቸውን፡ ጥራ፡ (or ጥራቸው) käwändočču andaččäwən ṭəra (or ṭəraččäw), or by ከወንዶቹ፡ አንደኛውን፡ ጥራ käwändočču andäññawən ṭəra, or by ከወንዶቹ፡ አንዱን፡ ጥራ käwändočču andun ṭəra.

The sentence 'call one of the women' is expressed by ከሴቶቹ፡ አንዳቸውን፡ ጥራ (or ጥራቸው) käsetočču andaččäwən ṭəra (or ṭəraččäw), or by ከሴቶቹ፡፡ አንደኛይቱን፡ ጥራ käsetočču andäññaytun ṭəra, or by ከሴቶቹ፡ አንድዋን፡ ጥራ käsetočču andwan ṭəra, or by ከሴቶቹ፡ አንዲቱን፡ ጥራ käsetočču anditun ṭəra, or by ከሴቶቹ፡ አንደኛዋን፡ ጥራ käsetočču andäññawan ṭəra.

27.16. 'One ... the other'

'One ... the other' is expressed by አንዱ ... አንዱ andu ... andu, or by አንዱ ... ሌላው andu ... lelaw, or by አንደኛ ... ሌላኛ andäñña ... lelañña.

Thus, 'one says "I saw it", and the other says "I did not see it"' is expressed by አንዱ፡ አየሁት፡ አለ፡ አንዱ፡ አላየሁትም፡ አለ andu ayyähut alä andu alayyähutəm alä, or by አንዱ፡ አየሁት፡ አለ፡ ሌላው፡ አላየሁትም፡ አለ፡ andu ayyähut alä lelaw alayyähutəm alä, or by

አንደኛ፡ አየሁት፡ አላ (or ሲል)፡ ሌላኛ፡ አላየሁትም፡ አላ (or ይላል) andäñña ayyähut alä (or sil) lelañña alayyähutəm alä (or yəlal).

'The one ... the other' is rendered by አንደኛ... ሁለተኛው andäññaw .... hulättäññaw, or by አንደኛው ... ሌላው andäññaw ... lelaw (regionally ሌላኛው lelaññäw).

Thus, 'the one went to the game, the other went to church' is rendered by አንደኛው፡ ጫወታ፡ ሄደ። ሁለተኛው፡ ቤተ፡ ክርስቲያን፡ ሄደ፡ andäññaw čäwata hedä hulättäññaw betä krəstiyan hedä, or by አንኛው፡ ጫወታ፡ ሄደ። ሌላው፡ ቤተ፡ ክርስቲያን፡ ሄደ፡ andäññaw čäwata hedä lelaw betä krəstiyan hedä.

'The ones ... the others' is rendered by ግማሾቹ (or ገሚሶቹ)... ያቀሩት gəmmašočču (or gämisočču).... yäqärrut (or የተረፉት yätärräfut), or by አንዳንዶቹ ... ሌሎቹ andandočču .... leločču.

Thus, 'the ones went to the game, the others went to church' is rendered by ግማሾቹ፡ (or ገሚሶቹ) ጫወታ፡ ሄዱ፡ ያቀሩት (or የተረፉት) ቤተ፡ ክርስቲያን፡ ሄዱ gəmmašočču (or gämisočču) čäwata hedu yäqärrut (or yätärräfut) betä krəstiyan hedu, or by አንዳንዶቹ፡ ጫወታ፡ ሄዱ፡ ሌሎቹ፡ ቤተ፡ ክርስቲያን፡ ሄዱ፡ andandočču čäwata hedu leločču betä krəstiyan hedu.

Note that the sentence አንዳንዶቹ፡ ጫወታ፡ ሄዱ፡ አንዳንዶቹ፡ ቤተ ክርስቲያን፡ ሄዱ andandočču čäwata hedu andandočču betä krəstiyan hedu means 'some went to the game, others went to church' but there are still other people left.

27.17. 'On the one hand ... on the other hand'

'On the one hand ... on the other hand' is expressed by ባንድ፡ በኩል... በሌላው፡ በኩል band bäkkul ... bälelaw bäkkul, or by ባንድ፡ ፊት... በሌላው፡ ፊት band fit ... bälelaw fit, or by በዚህ፡ በኩል... በሌላው በኩል bäzzih bäkkul ... bälelaw bäkkul.

Thus, the sentence 'on one hand I like the work, on the other hand I dislike it because it makes me tired' is rendered by ባንድ፡ በኩል፡ ሥራውን፡ ስወደው፡ በሌላው፡ በኩል፡ ስለሚያደክመኝ፡ እጠላዋለሁ። band bäkkul sərawən səwäddäw bälelaw bäkkul səlämmiyadäkmäňň əṭälawalläh^w^, or by ባንድ፡ ፊት፡ ሥራውን፡ ስወደው፡ በሌላው፡ ፊት፡ ስለሚያደክመኝ፡ እጠላዋለሁ። band fit sərawən səwäddäw bälelaw fit səlämmiyadäkmäňň əṭälawalläh^w^, or by በዚህ፡ በኩል፡ ሥራውን፡ ስወደው፡ በሌላው፡ በኩል፡ ስለሚያደክመኝ፡ እጠላዋለሁ። bäzzih bäkkul sərawən səwäddäw bälelaw bäkkul səlämmiyadäkmäňň əṭälawalläh^w^.

27.18 'So-and-So', and others

'So-and-so' is expressed by እገሌ əgäle, or እከሌ əkäle for the singular, masculine or feminine; by እገሊት əgälit or እከሊት əkälit for the singular, feminine; by እነገሌ ənnägäle or እነከሌ ənnäkäle for the plural, masculine or feminine; by እነገሊት ənnägälit or እነከሊት ənnäkälit for the plural, feminine.

'Such and such a person' እንትና əntəna (for singular, masculine or feminine), እነንትና ənnäntənna (for plural).

'Such and such a thing' እንተን əntän or እንትን əntən.

These expressions are used when one does not want to mention the person or the thing.

The story is told about a man in whose snare a buffalo got caught. He did not want his neighbors to know about it and he asked his wife to bring him a knife and help him to slaughter the buffalo. He expressed himself as follows. እንትናችን፡ ውስጥ፡ እንትን፡ ገብቶበት፡ እንትን፡ አምጪልኝ፡ እንትን፡ እልበት፡ እንቺም፡ ነይልኝ፡ እንትን፡ ትይልኝ። əntənaččən wesṭ əntən gäbtobbät əntən amčilləňň əntən ələbbät ančim näyəlləňň əntən təyilləňň. 'In our əntən (snare) an əntən (buffalo) came in, bring me an əntən (knife) with which I will do əntən (slaughter), you come to me and help me (lit. 'say for me') to əntən (slaughter)'.

28. PRONOUNS OF TOTALITY AND ISOLATION

28.1. 'All'

'All' is expressed by ሁሉ hullu placed before or after the noun. Thus, 'all the people came' is expressed either by ሁሉ፡ ሰው፡ መጣ hullu säw mäṭṭa or by ሰው፡ ሁሉ፡ መጣ säw hullu mäṭṭa.

In the complex 'all + noun', it is the first element that takes the marker -ን -n of the direct object. Thus, 'he took all the chairs' is expressed either by ሁሉንም፡ ወምበር፡ ወሰደ hullunəmm wämbär wässädä or ወምበሩን፡ ሁሉ፡ ወሰደ፡ wämbärun hullu wässädä.

Note the expression ሁሉ፡ ጊዜ hullu gize or ሁሌ፡ ጊዜ hulle gize 'all the time'.

The element ሁሉ hullu can also be used without a noun. Examples: ሁሉ፡ መጣ hullu mäṭṭa 'all came'; ሁሉንም፡ አይቸዋለሁ hullunəm ayəččäwalläh^w 'I saw all of them' (where ሁሉ hullu is used as direct object with the marker ን -n).

The meaning of 'all of ...' can be expressed either by ሁሉ hullu with the possessive suffix pronouns or with the plural marker -očč. Thus, 'I saw all of them' is expressed by ሁሎችንም፡ አይቻቸዋለሁ hulloččənəm ayəččaččäwalläh^w or by ሁላቸውንም፡ አይቻቸዋለሁ hullaččäwənəm ayəččaččäwalläh^w.

For the meaning of ሁሉ hullu 'everybody', see § 29.3 .

28.2 'The whole'

The idea of 'the whole' is expressed by ሙሉ mulu placed before or after the noun or by በሙሉ bämulu placed after the noun. Examples: ቀን፡ ሙሉ፡ ጨፈረ፡ qän mulu čäffärä or ሙሉ፡ ቀን፡ ጨፈረ mulu qän čäffärä 'he danced the whole day'; ሌት፡ ሙሉ፡ ሲጮህ፡ አደረ let mulu sičoh addärä or ሌሊቱን፡ በሙሉ፡ ሲጮህ፡ አደረ

lelitun bämulu sičoh addärä 'he spent the whole night screaming'; ከተማው፡ በሙሉ፡ ሊቀበለው፡ ሄደ kätämaw bämulu liqqäbbäläw hedä 'the whole city went to receive him'; ቤቴን፡ በሙሉ፡ አፈረስኩት beten bämulu afärräskut 'I destroyed my whole house'.

28.3. 'Alone, by oneself'

The idea of 'alone, by oneself' is expressed by ብቻ bəčča with the suffix pronoun followed by -ን -n, or by ለብቻ läbəčča with the suffix pronouns.

Examples: ተማሪዎች፡ ብቻቸውን፡ (or ለብቻቸው) መጡ tämariwočč bəččaččäwən (or läbəččaččäw) mäṭṭu 'the students came by themselves'; ብቻዬን፡ (or ለብቻዬ፡) እመጣለሁ bəččayen (or läbəččaye) əmäṭallähʷ 'I will come alone', or 'I will come by myself'; ብቻዋን፡ ናት bəččawan nat 'she is alone, or 'she is by herself'.

The element የብቻ yäbəčča- with the suffix pronouns expresses the idea of something belonging only to the person. Example: ርስቴ፡ (or ርስቱ፡) የብቻዬ፡ ነው rəste (or rəstu) yäbəččaye näw 'my property belongs only to me', that is, nobody shares it with me.

The element ብቻ bəčča by itself means 'only, just'. Examples: ተማሪዎቹ፡ ብቻ፡ መጡ tämariwočču bəčča mäṭṭu 'only the students came'; እዚህ፡ ቦታ፡ ብቻ፡ ይገኛል əzzih bota bəčča yəggäňňal 'it is found only in this place'; መጽሐፉን፡ ውሰድ፡ ደብተሩን፡ ብቻ፡ ተውልኝ mäšhafun wəsäd däbtärun bəčča täwəlləňň 'take the book, leave me just (or 'only') the notebook'.

The element ብቻ bəčča also means 'the only one'. Thus እዚህ፡ ማን፡ አለ? እኔ፡ ብቻ፡ ነኝ əzzih man allä? əne bəčča näňň 'who is here? I am the only one'.

28.4. 'Apart'

The idea of 'apart' is expressed by እየብቻ əyyäbəčča repeated or by ለየብቻ läyyäbəčča- with suffix pronouns, or by ለብቻ läbəčča- repeated with suffix pronouns. Thus, the sentence 'the boys sit apart and the girls sit apart' is expressed by ወንዶቹ፡ እየብቻ፡ ሴቶቹም፡ እየብቻ፡ ይቀመጣሉ። wändočču əyyäbəčča setoččum əyyäbəčča yəqqämmäṭallu, or by ወንዶቹና፡ ሴቶቹ፡ ለየብቻቸው፡ ይቀመጣሉ። wändoččunna setočču läyyäbəččaččäw yəqqämmäṭallu, or by ወንዶቹ፡ ለብቻቸው፡ ሴቶቹ፡ ለብቻቸው፡ ይቀመጣሉ። wändočču läbəččaččäw setočču läbəččaččäw yəqqämmäṭallu.

The sentence ወንዶቹና፡ ሴቶቹ፡ ብቻ፡ ለብቻ፡ ይቀመጣሉ። wändoččunna setočču bəčča läbəčča yəqqämmäṭallu means 'the boys sit apart and the girls sit apart' with the implication of opposite.

29. DISTRIBUTIVE

29.1. 'Each, each one'

The distributive 'each, each one' is expressed in various ways.

It is expressed by the repetition of one of the elements of the sentence. This element is not necessarily the one to which the English 'each' refers. Examples: ሶስት፡ ሶስት፡ ፈረስ፡ ስጣቸው sost sost färäs səṭaččäw 'give three horses to each of them', lit. 'three three horse(s) give-them'; በፈረስ፡ አምሳ፡ አምሳ፡ ብር፡ ሰጡት bäfäräs amsa amsa bərr säṭṭut 'they gave him fifty dollars for each horse', lit. 'for-horse fifty fifty dollars they-gave-him'; ተማሪው፡ ሁሉ፡ ደብተር፡ ደብተሩን፡ በጠረጴዛው፡ ላይ፡ አገኘ፡ tämariw hullu däbtär däbtärun bäṭäräpperaw|lay agäňňä 'every student found (each) his notebook on the table', lit. 'the-student every notebook his-notebook on-the-table found'.

Note that repetition of a noun also expresses limitation of the action to the noun and contrasts it with other nouns. Thus ማታ ማታ ፡ ከመንደራችን ፡ ዙሪያ ፡ ያውሬ ፡ ድምጽ ፡ እሰማለሁ mata mata kämändäraččən zuriya yawre dəmṣ əsämallähʷ 'I hear nights (but not at daytime) the noise of animals around our city'; ተማሪ ፡ ተማሪውን ፡ ጠርቶ ፡ ሰራተኞችን ፡ ተዋቸው ፡ tämari tämariwən ṭärto särratäññoččun täwaččäw 'he invited only the students and left out the workers'; ሰውየው ፡ ወምበር ፡ ወምበሩን ፡ ከቤቴ ፡ ወስዶ ፡ ጠረጴዛውን ፡ አስቀረለኝ säwəyyew wämbär wämbärun käbete wäsdo ṭäräppezawən asqärrälläññ 'the man took from my house only the chairs but left me the table'.

The distributive can also be expressed by እያ -əyyä- preceded to the noun. Examples: ተማሪ ፡ ሁሉ ፡ እያገሩ ፡ ሄደ tämari hullu əyyagäru heda 'every student went (each) to his country'; ሁሉም እያማህበሩ ፡ ሄደ ፡ hullum əyyämanbäru hedä 'everyone went (each) to his association'.

~~For እያ əyyä also meaning 'any', see § ; for እያ əyyä in the meaning of 'every' see § .~~

The element እያ əyyä can be preceded by any preposition. Examples: በያመንደሩ ፡ ቤተ ፡ ክርስቲያን ፡ አለ ፡ bäyyämändäru betä krəstyan allä 'in each village there is a church'; ከያመንደሩ ፡ የመጡትን ሰዎች ፡ ገበዟቸው käyyänändäru yämäṭṭutən säwočč gəbbäzʷaččäw 'they received the people who came from each village'; መንግሥት ፡ ለያተማሪው ፡ ገንዘብ ፡ ይሰጥ ፡ ነበር mängəst läyyätämariw gänzäb yəsäṭ näbbär 'the government used to give money to each student'; ወደያቤታቸው ፡ ተመለሱ wädäyyäbetaččäw tämälläsu 'they returned, each to his house'; ሰው ፡ ሁሉ ፡ እንደያመሉ ፡ ይኖራል säw hullu əndäyyamälu yənoral 'every one lives (each) according to his inclinations'.

Note that the noun with እየ əyyä or with እየ əyyä preceded by a preposition is always determined.

The distributive is also expressed by እያንዳንዱ əyyandandu (that is, እየ + አንዳንድ əyyä + andand) as pronoun 'each one' or by እያንዳንድ፡ əyyandand- with suffix pronouns of the plural. With እያንዳንዱ፡ əyyandandu, the verb is in the singular; with እያንዳንድ- əyyandand + suffix pronoun, the verb is in the plural. Examples: እያንዳንዱ ፡ ቤቱን ፡ አስጌጠ ፡ əyyandandu betun asgeṭä 'they decorated, each one his house', lit. 'each-one his-house decorated'; ከሰርጉ ፡ በኋላ ፡ እያንዳንዱ ፡ ወደ ፡ ቤቱ ፡ ተመለሰ ፡ käsärgu bähʷala əyyandandu wädä betu tämälläsä 'after the wedding each one returned to his house'; እያንዳንዱ ፡ ተማሪ ፡ በጠረጴዛው ፡ ላይ ፡ ደብተር ፡ አገኘ ፡ əyyandandu tämari bäṭäräppezaw lay däbtär agäññä 'each student found a notebook on his table'; እያንዳንዱ ፡ ተማሪ በያንዳንዱ ፡ ጠረጴዛ ፡ ላይ ፡ ደብተር ፡ አገኘ əyyandandu tämari bäyyandandu ṭäräppazaw lay däbtär agäññä 'each student found a notebook on each table'; እያንዳንዳቸው ፡ ቤታቸውን ፡ አስጌጡ əyyandandaččäw betaččäwən asgeṭu 'they decorated, each one his house', lit. 'each-one-of-them their-house they-decorated'.

The expression of እያንዳንዱ əyyandandu or እያንዳንዳቸው əyyandandaččäw can be reinforced by እየ əyyä- added to a noun of the sentence, or by repetition of a noun of the sentence. Examples: ከሰርጉ ፡ በኋላ ፡ እያንዳንዳቸው ፡ ወደየቤታቸው ፡ ተመለሱ ፡ käsärgu bähʷala əyyandandaččäw wädäyyäbetaččäw tämälläsu or ከሰርጉ ፡ በኋላ ፡ እያንዳንዳቸው ፡ እቤት ፡ እቤታቸው ፡ ተመለሱ ፡ käsärgu bähʷala əyyandandaččäw əbet betaččäw tämälläsu 'after the wedding everyone returned, each to his house'; እያንዳንዱ ፡ ርስት ፡ ርስቱን ፡ አቀና əyyandandu rəst rəstun aqänna 'each one developed his land holding'.

The distributive meaning can be used for each noun of the sentence by the combination of the various elements mentioned above. Example: እያንዳንዱ ፡ ተማሪ ፡ በየጠረጴዛው ፡ ደብተር ፡ ደብተሩን ፡ አገኘ ፡ əyyandandu tämari bäyyäṭäräppezaw däbtär däbtärun agäňňä 'each student found on each table (each) his own notebook' (note the use of እያንዳንዱ əyyandandu, እየ əyyä- and repetition of the noun).

The idea of 'one (noun) each' is expressed by አንዳንድ ፡ andand. Examples እያንዳንዱ ፡ ተማሪ ፡ አንዳንድ ፡ ደብተር ፡ በጠረጴዛው ፡ ላይ ፡ አገኘ ፡ əyyandandu tämari andand däbtär bäṭäräppezaw lay agäňňä 'each student found a notebook each on his table'; እያንዳንዱ ፡ ተማሪ ፡ አንዳንድ ፡ ደብተር ፡ በየጠረጴዛው ፡ ላይ ፡ አገኘ əyyandandu tämari andand däbtär bäyyäṭäräppezaw lay agäňňä 'each student found one notebook each on each table'.

እያንዳንድ ፡ əyyandand can be preceded by any preposition. Examples ለያንዳንዳቸው ፡ ሶስት ፡ ፈረስ ፡ ስጣቸው ፡ läyyandandaččäw sost sost färäs səṭaččäw 'give three horses to each of them'; ለያንዳንዱ ፡ ፈረስ ፡ አምሳ ፡ ብር ፡ ሒሳብ ፡ ሰጡት ፡ läyyandandu färäs amsa amsa bərr hisab säṭṭut 'they gave him fifty dollars for each horse'; ስለያንዳንዱ ፡ ተማሪ ፡ ጠየቀኝ sələ̈yyandandu tämari ṭäyyäqäň 'he asked me about each student'.

29.2. Distributive or individualizing adjectives

There is a form of adjectives of the type ትልልቅ təlləlləq (from ትልቅ təlləq), ረጃጅም räğağğəm (from ረጅም räğğim), or ትትልቅ tətəlləq (from ትልቅ təlləq). This adjective refers to objects in the plural (even though the form of the noun may be in the singular), the objects being considered in an individual, selective or distributive way. Examples: ትልቁን፡ ድንጋይ፡ አምጣ። tellequn dängay amṭa means 'bring the big stone', but ትልልቁን፡ ድንጋይ፡ አምጣ tələlləqun dängay amṭa means 'bring the big stones' (taken from the mass of stones where there are small and big-stones); ትንሾቹ፡ ልጆች፡ ይጫወታሉ tənnəšočču ləğočč yəččawwätallu 'the small children are playing', but ትንንሾቹ፡ ልጆች፡ ይጫወታሉ። tenennəšoččụ ləğočč yəččawwätallu 'the smaller children are playing' (that is, the small children taken from a group of children); የክቡር፡ ዘበኞች፡ ወታደሮች፡ ረጃጅም፡ ናቸው። yäkəbur zäbäňňa wättaddäročč rägağğəm naččäw 'the soldiers of the Imperial Guard are tall, each one of them'; አዳዲስ፡ ልብስ፡ ይለብሳል፡ adaddis ləbs yəläbsal 'he puts on new clothes at different times'.

29.3. 'Every, everyone, everybody, everything'

The idea of 'every' is expressed by ሁሉ hullu placed before or after the noun. Examples: እዚህ፡ ቤተ፡ መጻሕፍት፡ ያለው፡ መጽሐፍ፡ ሁሉ፡ ቀይ፡ ነው፡ əzzih betä mäṣaḥəft yalläw mäṣḥaf hullu qäy näw 'every book that is in this library is red'; ተማሪው፡ ሁሉ፡ ደብተሩን፡ በጠረጴዛው፡ ላይ፡ አገኘ፡ tämariw hullu däbtärun bäṭäräppezaw lay agäňňä 'every student found his notebook on the table'.

As direct object: ሁሉንም፡ ወምበር፡ ወሰደ hullunəm wämbär wässädä, or ወምበሩን፡ ሁሉ፡ ወሰደ wämbärun hullu wässädä 'he took every chair' (note that the marker -ን -n of the direct object is placed with the first element).

Note the expression ሁሌ፡ ቀን hullə qän 'everyday'.

'Everyone, everybody' is expressed by ሁሉ፡ ሰው hullu säw, or by ሰው፡ ሁሉ säw hullu or by ሁሉም hullum.

Examples: ሁሉ፡ ሰው፡ መጣ hullu säw mäṭṭa, or ሰው፡ ሁሉ፡ መጣ

säw hullu mätta, or ሁሉም፡መጣ hullum mätta 'everybody came'; ሁሉም፡ርስት፡ርስቱን፡አቀና hullum rəst rəstun aqänna 'everyone developed his land holding'; ከሰርጉ፡በኋላ፡ሁሉም፡ወደየቤቱ፡ተመለሰ käsärgu bähʷala hullum wädäyyäbetu tämälläsä 'after the wedding everyone returned, each to his house'.

As direct object ሁሉም hullu-m takes the marker ን -n. Examples: ሁሉንም፡አይቻለሁ hullunəm ayəččallähʷ 'I saw everybody' (but also 'I saw everything').

For this expression ሁሉ-ም hullu-m also takes the plural marker -očč followed by the - ን -n. Thus, ሁሎችንም፡አይቻቸዋለሁ፡ hulloččənəm ayəččaččäwallähʷ 'I saw everybody'.

'Everything' is expressed by ሁሉም hullum; as direct complement by ሁሉንም hullunəm.

Examples: ሁሉንም፡ወሰጃለሁ hullunəm wäsəǧǧallähʷ 'I took everything'; ሁሉንም፡አይቻለሁ፡ hullunəm ayəččallähʷ 'I saw everything'.

'Every' with expressions of time is rendered by በየ bäyyä- followed by the noun with the article. Thus, በየወሩ bäyyäwäru 'every month', በየቀኑ bäyyäqänu 'every day', በያመቱ bäyyamätu 'every year'.

'Everywhere' is expressed by በየቦታው bäyyäbotaw.

'Everywhere in' is expressed by በየ bäyyä- with the noun. Examples: በየደጋው bäyyädägaw 'everywhere in the highlands', በየቆላው bäyyäqʷällaw 'everywhere in the lowlands'.

30. NUMERALS

30.1. CARDINAL NUMERALS

In Amharic the numerals have special symbols. The numerals and their symbols are:

1	አንድ፡	and
2	ሁለት	hulätt
3	ሦስት	sost
4	አራት	aratt
5	አምስት	amməst
6	ስድስት	səddəst
7	ሰባት	säbatt
8	ስምንት	səmmənt
9	ዘጠኝ	zäṭäňň
10	አሥር	assər
11	አሥራ፡ አንድ፡	asrand
12	አሥራ፡ ሁለት	asra hulätt
20	ሀያ	haya[1]
30	ሰላሳ	sälasa
40	አርባ	arba
50	አምሳ	amsa
60	ስልሳ (ስድሳ)	səlsa (also sədsa, səssa)
70	ሰባ	säba
80	ሰማንያ	sämanya

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[1] Also written ኻያ and ሃያ ; pronounced also kaya.

90	ዘጠና	zäṭäna		
100	መቶ	mäto		
1,000	ሺ፡ (ሺህ)	ši, ših[1]		
10,000	እልፍ፡	əlf		
'zero'	ዜሮ፡	zero	አልቦ	albo
'infinite'	ዝም̈	zəmm		

The numerals are placed before the noun. Examples: አንድ፡ ሰው andə säw 'one man', ሁለት፡ቤት hulät bet 'two houses'.[2]

The numeral አንድ and 'one' is the only numeral that has a feminine form አንዲት andit. The numeral አንድ፡ and also means 'about, approximately'. Example: አንድ፡ አሥ̈ር፡ ሰው፡ መ̈ጣ። and assər säw maṭṭa "about ten people came'.

For አንድ and, አንድም̈ andəmm for the expression of the indefinite pronoun, see § 27.

The numerals from 11 to 19 are formed by አሥራ asra (coming from አሥ̈ር assər 'ten') followed by the unit numeral. Thus,

11	አሥራ፡ አንድ	asrand
12	አሥራ፡ ሁለት̈	asra hulätt
13	አሥራ፡ ሦስት	asra sost
14	አሥራ፡ አራት̈	asra ratt
15	አሥራ፡ አም̈ስት	asra amməst
16	አሥራ፡ ስድ̈ስት	asra səddəst
17	አሥራ፡ ሰባት̈	asra säbatt
18	አሥራ፡ ስም̈ንት	asra səmmənt
19	አሥራ፡ ዘጠኝ̈	asra zäṭäňň

The numerals 11, 14 and 15 are also written አሥራንድ, አሥራራት, አሥራም̈ስት

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[1] Also written and pronounced ሽ šə, ሽህ፡ šəh.

[2] Note the pronunciation hulät, with a single t or rather with an unreleased t.

Note that the numerals from 20 to 90 have a final -a and are derived basically from the unit numerals. However, the final -t of the unit numeral is not used and the vocalic structure is different.

The numerals beginning 'twenty' followed by a unit are also formed in the same way. Thus, 34 ሰላሳ፡አራት፟ sälasa aratt, that is, 'thirty-four'; 56 አምሳ፡ስድ፟ስት amsa səddəst, that is, 'fifty-six'.

The way of expressing hundreds is by placing the required unit numeral before the word for 'hundred'; thus, 200 ሁለት፡መቶ hulät mäto, that is, 'two hundred'; 500 አም፟ስት፡መቶ ammest mäto, that is 'five hundred'; 1800 አሥራ፡ስም፟ንት፡መቶ asra semment mäto, that is, 'eighteen hundred'.

The tens follow the hundreds. Thus, 345 ሦስት፡መቶ፡አርባ፡አም፟ስት sost mäto arba ammest, that is 'three hundred forty-five'; 1753 አሥራ፡ሰባት፡መቶ፡አምሳ፡ሦስት asra säbat mäto amsa sost, that is, seventeen hundred fifty-three'.

The numerals can be used with possessive suffix pronouns of the plural to indicate the totality; ሦስታች፟ሁ፡ መጣ፟ች፟ሁ። sostaččəhu mäṭṭaččəhu 'all three of you came, the three of you came'; አራታች፟ን፡ ሄድነ arattaččən hednä 'the four of us went, all four of us went'. Note that there is agreement in person between the possessive suffix pronoun of the numeral and the suffixes of the verb.

The counted objects or persons can be used in the singular or in the plural. Thus ሁለት፡ሰው hulät säw or ሁለት፡ሰዎች፟ hulät säwočč 'two men'. As noted above (§15.2) there is agreement in number between the noun and the verb. Thus, ሁለት፡ ሰው፡ መጣ hulät säw mäṭṭa 'two men came' (both ሰው säw and መጣ mäṭṭa in the singular), but ሁለት፡ሰዎች፡መጡ hulät säwočč mäṭṭu 'two men came' (both ሰዎች säwočč and mäṭṭu in the plural).

If the numeral is followed by a noun, it is treated as a qualifier and takes the article and the marker ን -n of the direct complement. Examples: ሁለቱ፡ ሰዎች፡ መጡ hulättu säwočč mäṭṭu 'the two men came'; ሁለቱን፡ ሰዎች፡ አየኋቸው hulättun säwočč ayyähʷaččäw 'I saw the two men'.

The numerals can also be used without a noun. Example: ሦስት፡ ሲመጡ፡ ሁለት፡ ቀሩ sost simäṭu hulätt qärru 'while the three came two stayed away'.

They can also take the article: ሁለቱ፡ መጡ፡ hulättu mäṭṭu 'the two came'.

If the numeral without a noun refers to an animated being, the verb is always in the plural; if it refers to objects, the verb is most normally in the singular.

Example: ለግብዣው፡ ጥሪ፡ ከደረሳቸው፡ ሰዎች፡ ስንቱ፡ መጡ? አምስቱ፡ መጡ፡ lägəbžaw ṭərri kädärräsaččäw säwočč səntu mäṭṭu? amməstu mäṭṭu 'how many of these who received the invitation to the banquet came? five came'; አቶ፡ ኃይሉ፡ ከወሰዷቸው፡ ወንበሮች፡ ስንቱ፡ ተመለሰ? ሁለቱ፡ ተመለሰ፡ ato haylu käwässädʷaččäw wämbärocč səntu tämälläsa? hulättu tämälläsa 'how many chairs from those that Mr. Haylu took came back? two came back'.

Other expressions with the numerals:

'Half' ግማሽ gəmmaš, or ገሚስ gämis, or እኩል əkkul, or እኩሌታ፡ əkkuleta.

1/3 ሲሶ *siso*; 2/3 ሁለት፡ሲሶ *hulät siso*, or ሁለት፡ ሦስተኛ፡ *hulät sostäňňa*.[1]

1/4 ሩብ *rub*; 2/4 ሁለት፡ ሩብ *hulät rub*, or ሁለት፡አራተኛ *hulät arattäňňa*.

1/5 አንድ፡ አምስተኛ፡ *and ammestäňňa*.

1/6 አንድ፡ ስድስተኛ፡ *and səddəstäňňa*.

1/10 አሥራት *asrat*.

For measurement of grain: 1/3 ሲሶ፡ *siso*; 1/4 እርቦ *ərbo*; 1/5 አምሾ *aməšo*.

'Fraction' or 'part of the whole' is expressed by እጅ *əǧǧ* (originally 'hand') with the cardinal number. Thus, አንድ፡ እጅ፡ *and əǧǧ* 'one fraction', or 'one part of the whole'; ሁለት፡ እጅ፡ *hulätt əǧǧ* 'two fractions' or 'two parts of the whole'; ሦስት፡ እጅ *sost əǧǧ* 'three fractions' or 'three parts of the whole'.

'Once, twice' and so on, is expressed as follows:

'Once' አንድ፡ጊዜ *ande gize*, lit. 'one time', or አንዴ *ande*;

'twice' is ሁለት፡ጊዜ *hulät gize*, lit. 'two times', or ሁለቴ፡ *hulätte*;

'thrice' is ሦስት፡ጊዜ *sostə gize*, lit. 'three times', or ሦስቴ *soste*.

30.1.1. The concept of 'approximately, about'

The concept of 'approximately' is expressed by አንድ *and* (አንድ፡ አሥር፡ *and assər* 'about ten'); or by አንድ ... ያህል *and...yahəl* (አንድ፡ አሥር፡ ያህል፡ *and assər yahəl* 'about ten'); or by ይሆናሉ, that is, the plural imperfect of ሆነ 'be' (አሥር፡ ይሆናሉ *assər yəhonallu* 'they are about ten'); or by ይደርሳሉ፡

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[1] For the forms with the ending *-äňňa*, see below.

yədärsallu, that is, the plural imperfect of ደረሰ därräsä 'arrive, reach' (አሥር፡ይደርሳሉ assər yədärsallu 'about ten', lit. 'they reach ten'); or by ይጠጋሉ yəṭṭäggallu, that is, plural imperfect of ተጠጋ täṭägga 'be close' (አሥር፡ይጠጋሉ assər yəṭṭäggallu 'about ten', lit. 'they are close to ten').

30.2. ORDINAL NUMBERS

Ordinal numbers are formed by the addition of -äňňa to the cardinal number. Thus, ሁለተኛ፡ hulättäňňa 'second', ሦስተኛ፡ sostäňňa 'third', አምስተኛ ammastäňňa 'fifth', and so on. The ordinal numerals are:

'First'	አንደኛ	andäňňa
'Second'	ሁለተኛ	hulättäňňa
'Third'	ሦስተኛ	sostäňňa
'Fourth'	አራተኛ	arattäňňa
'Fifth'	አምስተኛ	ammastäňňa
'Sixth'	ስድስተኛ	səddəstäňňa
'Seventh'	ሰባተኛ	säbattäňňa
'Eighth'	ስምንተኛ	səmməntäňňa
'Ninth'	ዘጠኘኛ	zäṭäňňäňňa, or ዘጠኝኛ zäṭäňňəňňa
or	ዘጠነኛ	zäṭänäňňa
'Tenth'	አሥረኛ	assəräňňa

አንደኛ andäňňa also means 'the most important, the principal'.

The 'first' is also expressed by መጀመሪያ mäğämmäriya or መጀመርያ mägämmärəya.

The 'last' is expressed by መጨረሻ mäč̣ärräšä.

From 'eleventh' to 'nineteenth', the ending -äñña is added to the unity. Thus,

'Eleventh' አሥራ፡ አንደኛ asrandäñña

'Twelfth' አሥራ፡ ሁለተኛ asra hulättäñña, and so on.

From 'twentieth', the -ñña is added to the cardinal number. Thus,

'Twentieth'	ሀያኛ	hayañña
'Thirtieth'	ሰላሳኛ	sälasañña
'Fortieth'	አርባኛ	arbañña
'Hundredth'	መቶኛ	mätoñña
'Thousandth'	ሺኛ	šiñña

For the ordinal numbers 'twentieth, thirtieth' and so on, with a number of unity, the ending -äñña is added to the unity. Thus, 43rd አርባ፡ ሦስተኛ arba sostäñña, 75th ሰባ፡ አምስተኛ säba ammǝstäñña.

With dates, the cardinal number is used. Thus, የካቲት፡ አሥራ፡ ሁለት yäkatit asra hulätt 'the 12th of Yäkatit'.

With the general term ወር wär 'month', the ordinal number is used. Example: በወሩ፡ ባሥራ፡ ሁለተኛ፡ ቀን፡ ወደ፡ ባላገር፡ ሄደ፡ bäwäru bäsra hulättäñña qän wädä balagär hedä 'he went to the country the 12th of the month'.

In titles, the archaic ordinal numbers are used. Thus, 'first' ቀዳማዊ qädamawi, as in ቀዳማዊ፡ ኃይለ፡ ሥላሴ፡ qädamawi haylä sǝllase 'Hayle Sellase first';

'Second' ዳግማዊ dagmawi, as in ዳግማዊ፡ ምኒልክ dägmawi mǝnilǝk 'Menilek Second';

'Third' ሳልሳዊ salsawi, as in ሳልሳዊ፡ ዳዊት፡ salsawi dawit 'third David'.

The traditional "orders" of the Amharic alphabet are designated by the Geez ordinal numbers. Thus,

ግዕዝ	gəəz	1st order
ካዕብ	kaəb	2nd order
ሣልስ	saləs	3rd order
ራብዕ	rabəʿ	4th order
ኃምስ	haməs	5th order
ሳድስ	sadəs	6th order
ሳብዕ	sabəʿ	7th order

The idea of 'secondly, thirdly' and so on is expressed by the ordinal number. Thus ሁለተኛ hulättäňňa 'secondly', ሦስተኛ sostäňňa 'thirdly', and so on.

'Secondly' is also expressed by ዳግም dagəm or ዳግመኛ dagmäňňa.

'A second time, a third time', and so on, is expressed either by the ordinal number followed by ጊዜ gize 'time' or by the ordinal number alone. Thus 'a second time' ሁለተኛ፡ ጊዜ hulättäňňa gize, or ዳግመኛ dagmäňňa, or ዳግም dagəm; 'a third time' ሦስተኛ፡ ጊዜ sostäňňa gize, or ሦስተኛ sostäňňa.

ሁለተኛ hulättäňňa or ዳግመኛ dagmäňňa with a negative verb means 'again, ever'. Thus, ሁለተኛ፡ አትምጣ hulättäňňa attəmṭa, or ዳግመኛ፡ አትምጣ dagmäňňa attəmṭa 'don't come again, don't ever come'.

The ordinal number can be used either as a qualifier or as a substantive.

As qualifier it takes the article and the marker - ን -n of the direct object. Examples: ሦስተኛው ፡ ልጅ ፡ የመጽሐፍ ፡ ሽልማት ፡ ደረሰው sostäññaw ləǧ yämäṣḥaf šəlləmat därräsäw 'the third child received a book as prize'; ሦስተኛውን ፡ ልጅ ፡ ንጉሡ ፡ ጠሩት sostäññawən ləǧ nəgusu ṭärrut 'the king called the third child'.

As substantive it can also take the plural marker -očč and the possessive suffix pronoun. Example: ሦስተኞቹ ፡ በሙሉ ፡ ለብቻቸው ፡ ቆመዋል sostäññočču bämulu läbəččaččäw qumäwal 'the third ones, all of them, are standing by themselves'; ይህ ፡ ቡና ፡ ሦስተኛዬ ፡ ነው ። yəh bunna sostäññaye näw 'this coffee is my third one'.

31. COPULA

31.1. Affirmative copula

The copula, or the expression of quality or identity 'he is' is expressed by * ነ *nä used with various suffixes which denote the person, gender and number. With the exception of the suffix - ች in ነች näčč 'she is' which is a subject suffix of the perfect, all the other suffixes are object suffix pronouns (see § 46). The forms are:

Singular:	3m.	ነው	näw	'he is'
	3f.	ናት	nat	'she is'
	or	ነች	näčč	
	2m.	ነህ	näh	'you are'
	2f.	ነሽ	näš	'you are'
	1c.	ነኝ	näňň	'I am'
Plural:	3c.	ናቸው	naččäw	'they are'
	2c.	ናችሁ	naččəhu*	'you are'
	1c.	ነን	nän	'we are'
Respect:	3c.	ናቸው	naččäw	'He is'
	2c.	ነዎት	näwot, no^{w}ot	'You are'
	or	ነዎ	näwo	

*Note that while the form is written ናችሁ naččəhu, the actual pronunciation is naččuh, naččə^{w}h .

The copula is placed at the end of the sentences, and agrees with the explicit subject. Whenever there is no explicit subject, the subject is inherent in the form of the copula.

Examples: እሱ፟፡ ጐበዝ፡ ነው əssu gʷäbäz näw 'he is an exceptional fellow'; እሷ፟፡ ደግ፟፡ ናት əsswa däggə nat 'she is good'; በጣም፡ ጠንካራ፟፡ ነኝ፟ bäṭam ṭänkarra näňň 'I am very strong'; ይህ፡ ሰው፡ ሸማ፟ኔ፡ ነው yəh säw šämmane näw 'this man is a weaver'.

The copula is also used in forms of greetings: እንደም፡ ነዎት፡ əndämən näʷot 'how are You?'; ደህና፡ ነኝ፟ dähna näňň 'I am fine' (in reply to the former); ብርቱ፡ ነዎት bərtu näwot 'are You fine?'.

31.2. Negative of the copula

The negative of the copula ነው näw is አይደለ፟ም aydälläm or አይዶለ፟ም aydolläm, also pronounced adälläm 'he is not, it is not'. Note that አይዶለ፟ aydolläm or አይደለ፟ም aydälläm is composed of አይዶለ፟ም aydollä and the suffixed -ም -m, a suffix that is used in the negation (see § 34.4). As for አይደለ፟ aydällä - it is conjugated like አለ፟ allä (§ 72). The forms of this element are:

Sg.	3m.	አይደለ፟ም	aydälläm
	3f.	አይደለ፟ች፟ም	aydälläččəm
	2m.	አይደለ፟ህም	aydällähəm
	2f.	አይደለ፟ሽም	aydälläšəm
	1c.	አይደለ፟ሁም	aydällähum
Pl.	3c.	አይደሉ፟ም	aydällum
	2c.	አይደላ፟ች፟ሁም	aydällaččəhum
	1c.	አይደለ፟ንም	aydällänəm

The element አይደለ፟ም aydälläm is placed at the end of the sentence.

Examples: እሱ፟፡ በጣም፡ ጠንካራ፟፡ አይደለ፟ም əssu bäṭam ṭänkarra aydälläm 'he is not very strong'; እሷ፟፡ ደግ፟፡ አይደለ፟ች፟ም əsswa dägg aydälläččəm 'she is not good'; ይህ፡ ሰው፡ ሸማኔ፡ አይደለም yəh säw šämmane aydälläm 'this man is not a weaver'.

31.3. The copula in other verb forms

The affirmative quality or identity in the past is expressed by ነበረ näbbärä 'he was' conjugated like a triradical verb in the perfect (§ 34).

Examples: እሱ፡ በጣም፡ ደግ፡ ነበረ əssu bäṭam däggə näbbärä 'he was very good'; እሷ፡ በጣም፡ ደግ፡ ነበረች əsswa bäṭam däggə näbbäračč 'she was very good'.

The negative quality in the past is expressed by the negative perfective of ነበረ näbbärä 'he was', that is, አልነበረም alnäbbäräm conjugated in the perfect.

Example: እሱ፡ በጣም፡ ደግ፡ አልነበረም əssu bäṭam dägg alnäbbäräm 'he was not very good'.

The affirmative quality or identity in the future is expressed by the imperfect of ሆነ honä (§ 74).

Examples: ይህ፡ ልጅ፡ ሲያድግ፡ ትልቅ፡ ሐኪም፡ ይሆናል yəh ləǧ siyadg tələq hakim yəhonal 'when this boy grows up he will be a great doctor'.

The negative quality in the future is expressed by the negative simple imperfect of ሆነ honä, that is አይሆንም ayhonəm, conjugated in the imperfect. Example: እሱ፡ ሐኪም፡ አይሆንም፡ əssu hakim ayhonəm 'he will not be a doctor'.

In an affirmative subordinate clause, the quality is expressed by ሆነ honä for the present, by the simple imperfect of ሆነ honä for the future, and by the perfect ነበረ näbbärä for the past, all combined with the elements of subordination.

Example for the present: ጥሩ፡ የሆነ፡ አስተማሪ፡ እንፈልጋለን ṭəru yähonä astämari ənnəfälləgallən 'we want a teacher who is good'.

Example for the future: አገሬ፡ ገዢያችን፡ የሚሆነው፡ የንጉሡ፡ አማች፡ ነው፡ ይባላል agärä gäžiyaččən yämmihonäw yänəgusu amač näw yəbbalal 'they say that the one who will be our governor is the Emperor's son-in-law'.

Example for the past: ዱሮ፡ ተማሪ፡ የነበረው፡ ልጅ፡ አሁን፡ ዲሬክተር፡ ሆኗል፡ duro tämari yänäbbäräw ləǧ ahun diräktär honwal 'the boy who formerly was a student has become (is) a director now'.

In a negative subordinate clause, quality is expressed by the negative perfect of ሆነ honä (አልሆነ alhonä) for the present, by the negative simple imperfect of ሆነ honä (አይሆን፡ ayhon) for the future, and by the negative perfect of ነበረ näbbärä (አልነበረ፡ alnäbbärä) for the perfect, all combined with the relative pronoun. With any other conjunction of subordination, the choice of the verb form is dictated by the conjunction. As for the tense of the subordinate clause, it depends on the tense of the main clause (see §94.1).

Examples with the relative pronoun. For the present: ጥሩ፡ ያልሆነ፡ መጽሐፍ፡ አልፈልግም təru yalhonä mäṣhaf alfälləgəm 'I don't want a book that is not good'.

For the future: የማይሆን፡ ነገር፡ ነገረኝ፡ yämmayhon nägär näggäräňň 'he told me an impossible thing'.

For the past: አስተማሪው፡ እክፍል፡ ያልነበረውን፡ ተማሪ፡ ሁሉ፡ ቀጣ astämariw əkəfəl yalnäbbärawən tämari hullu qäṭṭa 'the teacher punished all the students who were not in class'.

Examples with the conjunctions: ወንድሜ፡ ዲያቆን፡ ሳይሆን፡ አይቀስም wändəmme diyaqon sayhon ayqässəm 'before my brother is a deacon he will not be canonized', ሳይሆን፡ sayhon has the meaning of the future because of the imperfect አይቀስም ayqässəm of the main clause. In the sentence ወንድሜ፡ ዲያቆን፡ ሳይሆን፡ እረኛ፡ ነበረ wändəmme diyaqon sayhon əräňňa näbbärä 'before my brother was a deacon he was a shepherd', ሳይሆን sayhon has the meaning of the past because of the perfect ነበረ näbbärä of the main clause.

31.4. TABLE FOR THE COPULA

PRESENT

Main affirmative	ነው	näw
Main negative	አይደለም	aydälläm
Subordinate affirmative	የሆነ	yähonä
Subordinate negative	ያልሆነ	yalhonä

PAST

Main affirmative	ነበረ	näbbärä
Main negative	አልነበረም	alnäbbäräm
Subordinate affirmative	የነበረ	yänäbbärä
Subordinate negative	ያልነበረ	yälnäbbärä

FUTURE

Main affirmative	ይሆናል	yəhonal
Main negative	አይሆን	ayhon
Subordinate affirmative	የሚሆን	yämmihon
Subordinate negative	የማይሆን	yämmayhon

32. SURVEY OF THE VERB

In a given verb the basic meaning is expressed by the consonants, the vowels serving to express shades of meaning. It is for this reason that we have mainly the consonants in mind when we speak of verb structure. The consonants that constitute the elements of the root are called 'radicals'.

The Amharic verb is triradical (§33ff), abbreviated triradical called here biradical (§69ff), quadriradical (§77), abbreviated quadriradical (§78), and pluriradical, that is, consisting of more than four radicals (§83). A particular group is formed by the composite verbs (§84).

The cited form is that of the masculine, singular, 3rd person, perfect; it is translated by the English infinitive without 'to'.

Examples for two, three, four, and five radicals:
ሰማ säMMa 'hear', ገደለ GäDDäLä 'kill', መሰከረ MäSäKKäRä 'testify', (ተ)ብረከረከ(tä)BRäKäRRäKä 'tremble'.

Considering the vocalic structure and the gemination or non-gemination of the 2nd radical in the triradical, the verb has three types: types A, B, and C. Regardless of the type, the 2nd radical is always geminated in the perfect.

TRIRADICALS:

Type A: ሰበረ säbbärä, characterized by lack of gemination of the 2nd radical in the verb forms other than the perfect.

Type B: ፈለገ fällägä, characterized by the gemination of the 2nd radical in all the verb forms.

Type C: ማረከ marräkä, characterized by the vowel a after the 1st radical. For the gemination or non-gemination of the 2nd radical, see § 33.3.

A special class of the triradicals are the verbs beginning with አ *a-* (§58). This class has only two types:

Type A: አለፈ *alläfä* 'pass'

Type B: አሰበ *assäbä* 'think'.

BIRADICALS

In the biradicals the 2nd consonant is geminated in the perfect only if it is the 2nd radical of the root. This is so in the classes ሰማ *sämma* and ቀረ *qärrä*. These are also the only classes that have the three types.

Class ሰማ *sämma* (§70)

Type A: ሰማ *sämma* 'hear' (§)

Type B: ጠጣ *ṭäṭṭa* 'drink'

Type C: ቃጣ *qaṭṭa* 'punish'.

Class ቀረ *qärrä* (§71)

Type A: ቀረ *qärrä* 'remain behind'

Type B: ለየ *läyyä* 'distinguish'

Type C: ላጨ lač̣č̣ä 'shave'.

The other biradicals have only one type. These classes are:

Class ሳመ *samä* 'kiss' (§73)

Class ቆመ *qomä* 'stand' (§74)

Class ሄደ *hedä* 'go' (§75).

A special verb is አለ *alä* 'say' (§76).

QUADRIRADICALS

In the quadriradicals the 3rd radical is geminated in the perfect. The quadriradicals have two types:

Type 1: መሰከረ *mäsäkkärä* 'testify'

Type 2: ቀላቀለ *qälaqqälä* 'mix', characterized by the vowel *a* after the 2nd radical. The gemination or the non-gemination of the 3rd radical in the verb forms other than the perfect is the same in both types (§ 77).

In the abbreviated quadriradicals the 3rd radical is geminated. The classes are: በረታ bärätta, and ሰለቸ säläččä.

Class በረታ bärätta (§ 78)

Type 1: በረታ bärätta 'be strong'

Type 2: (ተ)ሰነዳ (tä)sänadda 'be prepared'

Class ሰለቸ säläččä (§ 79)

Type 1: ጐመጀ gʷämäǧǧä 'crave for'

Type 2: (ተ)ዘጋጀ (tä)zägaǧǧä 'be prepared'.

OTHER CLASSES

For the pluriradicals, see § 83 ; for the composite verbs, see § 84 ; for the unclassified verbs, see § 85 .

32.1. STEMS

The Amharic verb has various stems derived from the basic stem. These stems are: reduplicative stem, and stems formed with prefixed morphemes.

Reduplicative Stem

The reduplicative stem is characterized by the repetition of the 2nd radical in the triradicals (ሰበረ säbbärä: ሰባበረ säbabbärä), and of the 3rd radical in the quadriradicals (መሰከረ mäsäkkärä: መሰካከረ mäsäkakkärä). For the meaning and conjugation, see § 60.

For the biradicals, see § 69 ff.

Stems with prefixed morphemes

The productive stems derived with prefixed morphemes are:

a-stem (§ 61)
tä-stem (§ 62)
as-stem (§ 64)
*a(t)-stem (§ 65).

There are also morphemes with limited usage and meaning. They are: aśtä- (§ 66), and an- (§ 67).

32.2. VERB FORMS

The verb forms are:
perfect (§ 34), simple imperfect (§36ff), compound imperfect (§ 39), jussive (§ 41), imperative (§ 42), simple gerundive (§ 43), compound gerundive (§ 45). Many of these verb forms can be combined with auxiliaries.

32.3. VERBALS

The verbals, that is, nouns that can be derived from any verb with a special function are: participle (§ 48), verbal noun (§ 49), instrumental (§ 50), noun of manner (§ 65f).

TRIRADICALS

Basic Stem

33. Types

The triradicals have three types: type A, type B, and type C. These types are not conditioned neither by the nature of the consonants nor by the meaning of the verb. Indeed, the verbs in either of these types can be active, transitive, intransitive, verbs of state, and so on, and consist of any kind of consonants. The types are, therefore, to be considered as lexical items. There are a few verbs, however, in which one type coexists with another type (see below).

The types differ in the vowel after the 1st radical and in the gemination or non-gemination of the 2nd radical in the verb forms other than the perfect. In the perfect, the 2nd radical is geminated regardless of the type.

33.1. Type A: ሰበረ säbbärä

This type is characterized by the vowel ä after the 1st and 2nd radicals. The vowel ä after the 3rd radical is a marker of the person, gender, and number, and is the same in all the types. The 2nd radical is geminated in the perfect only.

The verbs of this type can be transitive (ሰበረ säbbärä 'break'), intransitive (ረፈደ räffädä 'be late in the morning'), verbs of state (ረዘመ räzzämä 'be long'), and so on. It would seem that the majority of the type A verbs are intransitive.

33.2. Type B: ፈለገ fällägä

This type is characterized by the vowel ä after the 1st and 2nd radicals. The 2nd radical is geminated in all the verb forms.

While most verbs of type B are transitive (ሸፈነ šäffänä 'cover'), there are also intransitive verbs in this type (ጨለመ čällämä 'be dark').

There are few verbs that have both types A and B with a difference in meaning. Thus መሰለ mässälä (type A) 'resemble, be like', but መሰለ mässälä (type B) 'use a proverb' (denominative of ምሳሌ məssale 'proverb'); or ጠበቀ ṭäbbäqä (type A) 'be stuck together', but ጠበቀ ṭäbbäqä (type B) 'protect, guard'.

33.3. Type C: ማረከ marräkä

This type is characterized by the vowel a after the 1st radical. The vowel of the 2nd radical is ä. The 2nd radical is geminated in the perfect and imperfect only.

The verbs in type C can be transitive (ጋገረ gaggärä 'bake bread'), and intransitive (ጣፈጠ ṭaffäṭä 'taste sweet').

While a limited number of verbs of type C co-exist with a type A or type B verb of the same root, the majority of the type C verbs have no co-existing verb of type A or type B. Wherever a type C verb co-exists with a type A verb, there is a shade of meaning attached to the type C in relation to the type A of the same verb.

Thus, for instance, type A ለቀ̈ቀ läqqäqä 'to let go, release': type C ላቀ̈ቀ laqqäqä 'to release the debtor after surety has been given';

Type A of the biradical ቀጣ̈ qäṭṭa 'to punish': type C ቃጣ̈ qaṭṭa 'to threaten by physical action'.

Historically some triradicals of type C go back to a quadriradical with a laryngeal as 2nd radical; thus ማረከ marräkä 'take prisoner', from the root mhrk.

As for the majority of the verbs of type C, they are lexical items in the sense that this particular form is not predictable either from the nature of the consonants nor from the special meaning of the verb.

VERB FORMS

34. Perfect

The perfect has only suffixes. They serve for the expression of the person, gender, and number. They are the same for the three types.

The bases are: type A, SäBBäR-; type B, FäLLäG-; type C, MaRRäK-.

The suffixes of the perfect are:

Sg.	3rd masc.	-ä	Pl.	-u
	3rd fem.	-äčč		
	2nd masc.	-h, or -k*		-äččəhu***
	2nd fem.	-š		
	1st com.	-hu, or -ku**		-(ə)n

For the starred forms, see below.

The forms of the verb in the perfect are:

Sg.	3rd masc.	ሰበረ	säbbärä	'he broke'
	3rd fem.	ሰበረች	säbbäräčč	'she broke'
	2nd masc.	ሰበርክ	säbbärk*	'you (m.) broke'
	or	ሰበርህ	säbbärh	
	2nd fem.	ሰበርሽ	säbbärš	'you (f.) broke'
	1st com.	ሰበርኩ	säbbärku**	'I broke'
	or	ሰበርሁ	säbbärhu	

Pl.	3rd com.	ሰበሩ	säbbäru	'they broke, he broke, you broke'
	2nd com.	ሰበራችሁ	säbbäraččəhu***	'you broke'
	1st com.	ሰበርን	säbbärn	'we broke'
	or	ሰበርን	säbbären	

* The most used orthography is with final ኩ . In pronunciation, however, the suffix is mostly -k for the type of triradical with which we are dealing.

** Whatever the orthography may be, that is, either with final ኩ or ሁ , the final consonant is pronounced with a voiceless or whispered u. It comes closest to the pronunciation such as säbbärk^{w}, säbbärh^{w}. For the pronunciation säbbärhu, säbbärku, see §34.4.

*** The pronunciation is säbbäräččəhu, with a final voiceless or whispered u. The form occasionally gives the impression as being pronounced säbbäraččəh^{w}. For the pronunciation säbbäraččəhu, see §34.4.

Form of respect. When addressing someone in a form of respect or when speaking of someone in a form of respect, the 3rd person, plural is used. Thus, ደረሱ därräsu 'He arrived, You arrived'.

Variant forms. In the 1st person, singular, the element -ኝ -ñ is occasionally added: thus, አየሁኝ ayyähuñ 'I saw'.

For the 1st plural one finds occasionally in archaic texts the orthography with final -ና -nä; thus ሰበርና säbbärnä. In the northern regions the pronunciation is also with -nä, that is säbbärnä.

34.1. Phonetic observations concerning the perfect

If the last radical of the verb is g, it is assimilated to the suffix -k of the perfect. Thus, fälläkk 'you searched' for fällägk, written ፈለግክ.

If the last radical is q, the glottal stop of the glottalized q is preserved and the suffix -k of the perfect is pronounced geminated. Thus, särrä'kk 'you stole' for särräqk, written ሰረቅክ

If the last radical of the verb is s, it is either preserved before the suffix -š of the 2nd fem. sg. or it is assimilated to it. Thus, läbbäsš or läbbäšš 'you put on', written ለበሽ.

34.2. Meaning of the perfect

The perfect normally expresses the past. Example: ልጁ፡ እርሳስ፡ወሰደ legu ersas wässädä 'the boy took a pencil'.

With certain verbs the perfect expresses the present; thus መሰለኝ mässälä-ññ 'it seems to me, I think'.

We will see later (§92) that certain conjunctions can be used with the perfect only, but the tense of the perfect is conditioned by the verb form of the main verb. It can thus express the past or the future.

The perfect is used in the main clause or in the subordinate clause, the subordination being expressed by conjunctions. It can be affirmative or negative, the negation being expressed by negation elements.

34.3. The Perfect in a question sentence

The question is expressed either by suffixing the element ወይ wäy, or by raising the voice at the end of the sentence. In either case the verb does not change.

Example for an affirmative statement: በሩን፡ ከፈተ፡ ወይ፡ bärrun käffätä wäy, or በሩን፡ ከፈተ፡ bärrun käffätä (with raised voice) 'did he open the door?'

Whenever a question particle is used, the verb does not change either. Thus, በሩን፡ ማን፡ ከፈተ bärrun man käffätä 'who opened the door?'; አሽከሩ፡ የት፡ ሄደ፡ aškäru yät hedä 'where did the servant go?'

34.4. Negative Perfect

The negative perfect is expressed by prefixing አል -al and suffixing -ም -(ə)m[1] to the verb regardless of person, gender and number. However, the suffix ም -(ə)m can be omitted in certain circumstances (see below).

The vowel (ə) is in parentheses because it is variable. It appears only when the verb ends in a consonant. Thus, 'he broke' ሰበ̈ረ säbbärä: 'he did not break, he has not broken' አልሰበ̈ረም alsäbbärä-m, the suffix element being -m because the verb ends in a vowel. But 'she broke' ሰበ̈ረች̈ säbbäräčč: 'she did not break' አልሰበ̈ረች̈ም alsäbbäräčč-əm, the suffix element being -əm because አልሰበ̈ረች̈ alsäbbäräčč ends in a consonant.

The forms of the negative perfect are as follows:

Sg.	3rd masc.	አልሰበ̈ረም	alsäbbäräm	'he did not break'
	3rd fem.	አልሰበ̈ረች̈ም	alsäbbäräččəm	'she did not break'
	2nd masc.	አልሰበ̈ርህም	alsäbbärhəm	'you (m.) did not break'
	or	አልሰበ̈ርክም	alsäbbärkəm	
	2nd fem.	አልሰበ̈ርሽም	alsäbbäršəm	'you (f.) did not break'
	1st com.	አልሰበ̈ርሁም	alsäbbärhum*	"I did not break'
	or	አልሰበ̈ርኩም	alsäbbärkum*	
Pl.	3rd masc.	አልሰበ̈ሩም	alsäbbärum	'they did not break'
	2nd com.	አልሰበ̈ራች̈ሁም	alsäbbäraččəhum*	'you did not break'
	1st com.	አልሰበ̈ርንም	alsäbbärnəm	'we did not break'

*Note that the pronunciation of these forms is different from that of the positive perfect. Indeed, alsäbbärhum or alsäbbärkum against the positive säbbärhʷ, säbbärkʷ; alsäbbäraččəhum against the positive säbbäraččuh.

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[1] The final -ም is most normally pronounced -mm.

The consonant l is assimilated to a following r: አረዳም arräddam 'he did not help', for al-räddam.

The suffix -ም -m(m) can be attached to an element of the sentence other than the verb: ሰውም፡ አልመጣ säwəmm almätta 'no one came'.

The final -ም -m is omitted in a subordinated clause introduced either by a conjunction or by the relative element. Examples: ኪራይ፡ ካልከ፟ፈለ፡ ቤቱን፡ ይልቀቅ፡ kiray kalkäffälä betun yəlqäq 'unless he pays his rent, let him leave the house'; ያልመጣ፟፡ ተማሪ ወንድሜ፟፡ ነው፡ yalmätta tämari wändəmme näw 'the student who did not come is my brother'.

For the negative perfect expressing the meaning of the compound gerundive in the negative, see § 45.1.

34.5. Relative perfect

The form of the relative perfect in the affirmative is የሰበረ yä-säbbärä, that is, the relative element የ yä- is prefixed to the verb. The element የ yä is invariable in gender and number. It was seen above that the relative qualifier precedes the qualified. Examples: የሰረ፟ቀ፡ ሰው yäsärräqä säw 'the man who stole'; የሰረ፟ቀቸ፟፡ ሴት yäsärräqäčč set 'the woman who stole'; የሰረ፟ቁ፡ ሰዎች yäsärräqu säwočč 'the men who stole'.

The form of the relative perfect in the negative is ያል-ሰበረ yal-säbbärä, for የ-አል-ሰበረ yä-al-säbbärä (§ 8.1.). Note that the final -ም -m of the negative perfect is omitted.

34.6. Perfect with auxiliaries

34.6.1. The Perfect with ነበ፟ረ näbbärä (or ነበ፟ር näbbär)

The perfect can be combined with ነበ፟ረ näbbärä (or ነበ፟ር näbbär), but only if the perfect is negative. It expresses the negative pluperfect. Example: ትናንትና፡ እቤት፡ ስመጣ፡ ሥራውን፡ አልጨረሰም፡ ነበር tənantənna əbet səmäṭa sərawən alčärräsäm näbbär 'when I came here yesterday he had not finished his work'.

For the positive pluperfect, see § 44.1.

The affirmative perfect can also be combined with näbbärä, but only if the perfect is preceded by a conjunction. Examples: ከበደ፡ ወፍራም፡ ነበረ፡ ሁሉ ፡ ጊዜ፡ እንደበላ፡ ነበር käbbädä wäfram näbbärä hullu gize əndäbälla näbbär 'Kebbede was fat, he was always eating'; ያሰሩት፡ ሰውን፡ ስለገደለ፡ ነበር yassärut säwən səlägäddälä näbbär '(the reason) that they imprisoned him was because he had killed a man'.

34.6.2. The perfect with ኑርዋል nurwal

The negative perfect with ኑርዋል nurwal (that is, the compound gerundive of ኖረ norä) expresses the pluperfect of an action which is contrary to expectation.

Examples: አልመጣም፡ ኑርዋል almäṭṭam nurwal 'he had not come' (contrary to expectation); ምሳውን፡ አልበላም፡ ኑርዋል፡ məsawən albällam nurwal 'he had not eaten his lunch' (contrary to expectation).

35. IMPERFECT

Amharic has a verb form called Imperfect. There is a Simple Imperfect and a Compound Imperfect. Both the simple and the compound imperfect are formed with prefixes and suffixes for the expression of person, gender, and number. The prefixes and suffixes are the same for all the types, but the bases of the types are different.

36. SIMPLE IMPERFECT

The bases are: for type A, -SäB(ə)R-; for type B, -FäLLəG-; for type C, -MaRRəK-.

Note that for type A verbs the 2nd radical is simple, and that for the types B and C the 2nd radical is geminated and is followed by the vowel ə. As for the vowel of the 2nd radical of type A, see below.

The prefixes and suffixes of the simple imperfect are as follows:

Sg.	3m.	yə-	Pl.	3c.	yə---u
	3f.	tə-			
	2m.	tə-		2c.	tə---u
	2f.	tə---i			
	1c.	ə-		1c.	ənnə-, or ən-

The 3rd pl. is also used as the form of respect for the 2nd and 3rd person, that is, regardless of whether one addresses the person or whether one speaks about him.

The forms are:

		Type A		Type B		Type C	
Sg.	3m. ይሰብር	yəsäbr	ይፈል̈ግ	yəfälləg	ይማርክ	yəmarrək
	3f. ትሰብር	təsäbr	ትፈል̈ግ	təfälləg	ትማር̈ክ	təmarrək
	2m. ትሰብር	təsäbr	ትፈል̈ግ	təfälləg	ትማር̈ክ	təmarrək
	2f. ትሰብሪ	təsäbri	ትፈል̈ጊ	təfälləgi	ትማር̈ኪ	təmarrəki
	1c. እሰብር	əsäbr	እፈል̈ግ	əfälləg	እማር̈ክ	əmarrək
Pl.	3c. ይሰብሩ	yəsäbru	ይፈል̈ጉ	yəfälləgu	ይማር̈ኩ	yəmarrəku
	2c. ትሰብሩ	təsäbru	ትፈል̈ጉ	təfälləgu	ትማር̈ኩ	təmarrəku
	1c. እንሰብር	ənnəsäbr	እንፈል̈ግ	ənnəfälləg	እንማር̈ክ	ənnəmarrək
	or [illegible]	ənsäbr	or [illegible]	ənfälləg	or [illegible]	ənmarrək

The final vowel -i of the sg. 2nd feminine brings about the palatalization of any dental, or sibilant. The palatal sound can either preserve the vowel i (thus, ሺ ši instead of ሲ si) or the vowel i may be absorbed by the palatal sound in pronunciation as well as in writing (thus, ሽ šə).

The palatalizable consonants are:

ዲ di > ጂ ǧi, or ጅ ǧ
ቲ ti > ቺ či, or ች č
ጢ ṭi > ጪ č̣i, or ጭ č̣
ኒ ni > ኚ ñi, or ኝ ñ
ሊ li > ዪ yi, or ይ y
ሲ si > ሺ ši, or ሽ š
ዚ zi > ዢ ži, or ዥ ž
ጺ ṣi > ጪ č̣i, or ጭ č̣

Examples: ትመለሽ təmälləš, or ትመለሺ təmälləši, from መለሰ mälläsä 'return'; ትከፍቺ təkäfči, or ትከፍች təkäfč, from ከፈተ käffätä 'open'; ትከፍዪ təkäfəyi, or ትከፍይ təkäfəy, from ከፈለ käffälä 'pay'.

In verbs of type A, the 2nd radical may have the vowel ə depending on the nature of the 2nd and 3rd radicals; for instance, ይረግም yərägəm (but also yərägm) 'he will curse', ይበቅል yəbäqəl (but also yəbäql) 'it will sprout' as against ይሰብር yəsäbr (but also yəsäbər) 'he will break' and ይበልጥ yəbälṭ 'he will excel, be more'.

37. THE USAGE OF THE SIMPLE IMPERFECT

The simple imperfect expresses the present and future but only in 1) the main negative, and 2) in the subordinate affirmative and negative clauses. For other usages, see § 37.3.

MAIN NEGATIVE CLAUSE

The negative of the imperfect is formed by prefixing ኣ a-[1] and suffixing -ም -(ə)m to the simple imperfect, with phonetic changes for which see below. The suffix is -m wherever the form of simple imperfect ends in a vowel; it is -əm wherever the simple imperfect ends in a consonant. Thus, atsäbri-m ኣትሰብሪም, but atsäbr-əm ኣትሰብርም.

For the 1st pers. singular, it is ኣል ---ም al---əm with loss of the prefixed vowel እ ə of እሰብር əsäbər. The form is thus ኣልሰብርም alsäbrəm instead of *al-əsäbrəm ኣል- እሰብርም Note that the እ of እሰብር also disappears in script.

In the 1st pl. the combination of the negative element ኣ a- with the prefix እን̈ ənnə- (or ən-) of the simple imperfect (እን̈ሰብር ənnəsäbr or ənsäbr) becomes ኣን̈ annə- or an- with disappearance of the vowel ə of the prefix እን̈ ənnə- (or ən-). The form is thus ኣን̈ሰብርም annəsäbrəm or ansäbrəm for * ኣ- እን̈ሰብርም a-ən(nə)säbrəm.

In the forms that have a ት t- prefix, this ት t- is pronounced either simple or geminated in the negative imperfect; thus ኣትሰብርም is either atsäbrəm or attəsäbrəm 'you don't break' or 'she does not break'.

In the forms in which the prefix of the imperfect is yə- or tə- the vowel ə disappears in all the forms in which the consonantal prefix, that is, the y or t, is pronounced simple in the negative imperfect. Thus, ይሰብር yəsäbr (with ə after the y), but ኣይሰብርም aysäbrəm (without ə after the y); ትሰብር təsäbr (with ə after the t), but ኣትሰብርም atsäbrəm (without ə after the t).[2]

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[1] The prefixed element ኣ a probably goes back to an element al, a negative element used ~~for~~ with the perfect (§34.4), and with the 1st person.

[2] The consonantal prefix has a vowel ə if it is pronounced geminated; thus attəsäbrəm.

The forms of the negative imperfect of type A are as follows:

Sg.	3rd masc.	ኣይሰብርም	*aysäbrəm*	'he does not break, he will not break'
	3rd fem.	ኣትሰብርም	*atsäbrəm*	'she does not break, she will not break'
	or	〃	*attəsäbrəm*	
	2nd masc.	ኣትሰብርም	*atsäbrəm*	'you do not break, you will not break'
	or	〃	*attəsäbrəm*	
	2nd fem.	ኣትሰብሪም	*atsäbrim*	'you do not break, you will not break'
	or	〃	*attəsäbrim*	
	1st com.	ኣልሰብርም	*alsäbrəm*	'I do not break, I will not break
Pl.	3rd com.	ኣይሰብሩም	*aysäbrum*	'they do not break, they will not break'
	2nd com.	ኣትሰብሩም	*atsäbrum*	'you do not break, you will not break'
	or	〃	*attəsäbrum*	
	1st com.	ኣንሰብርም	*ansäbrəm*	'we do not break, we will not break'
	or	〃	*annəsäbrəm*	

The forms are the same for the types B and C except for the gemination of the 2nd radical; thus ኣይፈ̈ልግም *ayfälləgəm*, ኣትፈ̈ልግም *atfälləgəm* or *attəfälləgəm*; ኣንማር̈ክም *anmarrəkəm*, and so on.

37.2. SUBORDINATE CLAUSE

37.2.1. The positive subordinate clause

The subordinate clause in the present-future is expressed by the simple imperfect. The subordination is introduced by the relative element የም - *yämmə-* (or እም *əmmə-*) as well as by the following conjunctions[1]: ስ *sə* 'while, when, whenever'; ብ *bə* 'if, when, even though' (the simple imperfect being followed by

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[1] The meaning given here for the conjunction is not exhaustive. For the meanings of these conjunctions, see §93ff.

-(ə)mm); ለ lə 'in order that, so that'; እንደ əndə 'in order that, so that; እስክ əskə or እስተ əstə 'until'.[1]

All these conjunctions are prefixed to the verb. A conjunction that follows the verb is ዘንድ zänd 'in order that' (rarely used in speech).

In the combination of the conjunctions and of the relative element prefixed to the simple imperfect, various changes occur. These changes are the result of the meeting of the final vowel ə of these conjunctions with either the vowel ə of the 1st sg. and pl., or with the prefix yə of sg. 3rd masc. and pl. 3rd common.

In the combination of ə + ə, one ə is elided. Thus, sə + əsäbr is pronounced səsäbr and written ስሰብር without the እ of እሰብር; or sə + ənnəsäbr is pronounced sənnəsäbr and written ስንሰብር without the እ of እንሰብር.

In the combination of ə of the final vowel of the conjunction and the prefix yə, contraction into the vowel i results; əyə > i. Thus, sə + yəsäbr becomes sisäbr, written ሲሰብር; sə + yəsäbru becomes sisäbru, written ሲሰብሩ.

As for the prefix ተ t(ə), it is pronounced either simple or geminated when preceded by one of these conjunctions; thus sətsäbr or səttəsäbr, written ስተሰብር. Note that in case the prefix is simple it loses its original vowel ə, as was the case with the negative element a (see above).

The forms of the subordinate imperfect used with a conjunction such as ሰ sə are as follows:

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[1] እስክ (እስተ) əskə or əstə also occurs with the particle dəräs placed after the verb. Thus እስኪሰብር əskisäbr, or እስኪሰብር፡ድረስ əskisäbr dəräs 'until he breaks'.

Sg.	3rd masc.	ሲሰብር	sisäbr	Pl.	3rd com.	ሲሰብሩ	sisabru
	3rd fem.	ስትሰብር	sətsäbr				
	or		səttəsäbr				
	2nd masc.	ስትሰብር	sətsäbr		2nd com.	ስትሰብሩ	sətsäbru
	or		səttəsäbr		or		səttəsäbru
	2nd fem.	ስትሰብሪ	sətsäbri				
	or		səttəsäbri				
	1st com.	ስሰብር	səsäbr		1st com.	ስንሰብር	sənsäbr
					or		sənnəsäbr

Examples: የሚጾሙ፡ ሕፃኖች፡ ወተት፡ አይጠጡም፡ yämmiṣomu ḥəṣanočč wätät ayṭäṭṭum 'the boys who fast don't drink milk'; ዝናብ፡ ሲዘንብ፡ ሹራብ፡ አይለብስም zənab sizänb šurrab ayläbsəm 'when it rains he does not put on a sweater'; ዝናብ፡ ቢዘንብ፡ ሹራብ አይለብስም zənab bizänb šurrab ayläbsəm 'if it rains he will not put on a sweater'; ሌባው፡ ዕቃ፡ ሊሰርቅ፡ መስኮት፡ ሰበረ፡ lebaw əqa lisärq mäskot säbbärä 'the thief broke the window in order to steal the things; ሥራውን፡ በፍጥነት፡ እንዲጨርስ፡ ለሠራተኛው፡ ብዙ፡ ገንዘብ፡ ይከፍላል፡ sərawən bäfəṭnät əndičärrəs läsärratäññaw bəzu gänzäb yəkäflal 'he pays much money to the worker so that he will finish the work quickly; ትምህርቱን፡ እስክትጨርስ፡ እጠብቃለሁ təmhərtun əskəttəčärrəs əṭäbbəqallähʷ 'I will wait until she finishes (or 'you finish') the lesson'; ጉዳዩን፡ በፍጥነት፡ ትጨርሱ፡ ዘንድ፡ እናንተን፡ እለምናለሁ፡ guddayun bäfəṭnät təčärrəsu zänd ənnantän əlämmənallähʷ 'I ask you to finish the matter quickly'.

The conjunctions እንደ əndə and ለ lə with the simple imperfect very often express the idea of the English infinitive. Thus ሥራውን፡ ቶሎ፡ ሊጨርስ፡ ይፈልጋል፡ sərawən tolo ličärrəs yəfälləgal 'he wants to finish the work quickly'; ሥራውን፡ ቶሎ፡ እንዲጨርሱ፡ እንፈ-

ማንንም፡ አይጠይቅም፡ sərawən tolo əndətečärrəši ančin mannəmm ayṭäyyəqəm 'no one will ask you to finish the work quickly'.

The conjunction ል lə with the simple imperfect spoken with a rising intonation (the same as used in a question) implies that the speaker is contradicting a statement just made by the person addressed. Thus: ልትሄድ lettəhed 'you think you're going to go now?', the implication being: 'you are not going to go'; ልትበላ lətbäla 'you think you're going to eat?', again with the implication: 'you are not going to eat'.

The same intonation implies surprise: ልትተኚ lettətäňňa 'are you going to bed (so early)?'.

The simple imperfect preceded by ል lə- and followed by näw expresses imminence in the present. Example: ሊገርፈው፡ ነው ligärfäw näw 'he is about to beat him', or 'he is going to beat him'; ገና፡ ልከፍት፡ ነው gäna ləkäftə näw 'I am just about to open'. For imminence in the past see §38.1.

This combination is often conveniently translated by 'nearly'. Example: አራት፡ ሰዓት፡ ሊሆን፡ ነው aratt sä'at lihon näw 'it is nearly four o'clock'; ልንደርስ፡ ነው lənnedärs näw 'we nearly arrived', or 'we are nearly there'.

37.2.2. The negative subordinate clause

The negative subordinate clause is expressed by the above mentioned conjunctions or the relative element followed by the negative imperfect. In the subordinate negative clause, the suffix -ም -m is ommited.

Note that the vowel ə of these conjunctions coming in contact with the vowel አ a of the negative element of the imperfect is elided; thus sə-aysäbr > saysäbr.

To take the conjunction ሰ *sə* as an example, the forms of the subordinate negative imperfect are as follows:

Sg.	3m.	ሳይሰብር	*saysäbr*
	3f.	ሳትሰብር	*sattəsäbr* or *satsäbər*
	2m.	ሳትሰብር	*sattəsäbr* or *satsäbr*
	2f.	ሳትሰብሪ	*sattəsäbri* or *satsäbri*
	1c.	ሳልሰብር	*salsäbr*
Pl.	3c.	ሳይሰብሩ	*saysäbru*
	2c.	ሳትሰብሩ	*sattəsäbru* or *satsäbru*
	1c.	ሳንሰብር	*sannəsäbr* or *sansäbr*

The English translation of some of the conjunctions in the negative subordinate clause differs from that of the conjunctions in the positive subordinate clause.

Thus ሰ *sə* with the negative imperfect means 'without, before'; ለ *lə* with the negative imperfect means 'without ever, even though' (see also §42.2); እንደ *əndə* with the negative imperfect 'in order that not, so that one cannot, lest'.

Examples: ሥራውን፡ ሳይጨርስ፡ ደሞዙን፡ ወሰደ፤ *sərawən sayčärrəs dämozun wässädä* 'he got the wages without (or 'before') finishing the work'; ሌባው፡ ላይከብር፡ ይሰርቃል *lebaw laykäbər yəsärqal* 'thieves steal without ever becoming rich', or 'the thief steals even though he will not become rich'; ምርኮኞቹን፡ እንዳይገድሉ፡ ምኒልክ ወታደሮቹን፡ አዘዙ *mərkäññoččun əndaygädlu mənilək wättaddäroččun azzäzu* 'Menilek ordered the soldiers not to kill the captives'; እንዳይወድቅ፡ ከበቅሎ፡ ወረደ *əndaywädq käbäqlo wärrädä* 'he dismounted the mule so as not to fall'.

37.2.3. Position of the subordinate clause

The subordinate clause, being part of the complex clause, precedes the verb of the main clause. Concerning the different elements of the clauses, their position varies. Thus, 'Alemu does not want to harm anyone' is rendered by ዓለሙ፡ ሰው(ን)፡ ሊበድል አይፈልግም alämu säw(ən) libäddəl ayfällegəm, lit. 'Alemu anyone in-order-that-he-harms he-does-not-want', or ሰው(ን)፡ ዓለሙ፡ ሊበድል፡ አይፈልግም säw(ən) alämu libäddəl ayfällegəm, lit. 'anyone Alemu in-order-that-he-harms he-does-not-want'.

The sentence 'the teacher asked the students to return the books' is rendered by አስተማሪው፡ ተማሪዎቹ፡ መጻሕፎቹን፡ እንዲመልሱ፡ ጠየቀ፡ astämariw tämaroččcu mäṣhafoččun əndimälləsu ṭäyyäqä, lit. 'the-teacher the-students the-books-n in-order-that-they-return he-asked', or ተማሪዎቹ፡ መጻሕፎቹን፡ እንዲመልሱ፡ አስተማሪው፡ ጠየቀ tämaroččcu mäṣhafoččun əndimälləsu astämariw ṭäyyäqä, lit. 'the-students the-books-n in-order-that-they-return the-teacher asked'.

37.3. OTHER USAGES OF THE SIMPLE IMPERFECT

The simple imperfect is also used in various other situations.

The simple imperfect, when used with a rising intonation (the same as used in a question) implies a suggestion. Thus: ትሄድ? təhed? may mean (depending on the circumstances) 'would you prefer to go?' or 'do you have to go?' or 'do you really have to go?' (it being understood that the speaker wants the person addressed to stay); ትቆይ፡ ወይስ፡ ትበላ፡ təqoyy wäyəss təbäla 'would you rather wait or eat now?'; እዚያኛው፡ ክፍል፡ ትሄድ፡ əzziyaññaw kəfəl təhed 'wouldn't you rather go to the other room?' This usage applies to the 2nd person. For the 1st and 3rd person the same idea is expressed by the jussive followed by ይሆን፡. Examples: ይሂድ፡ ይሆን፡ yəhid yəhon? 'should he go?'; ልሂድ፡ ይሆን፡ ləhid yəhon 'should I go?'.

The simple imperfect is also used in a limited number of verbs that take the meaning of adverbs, such as ይበልጥ yebälṭ 'more' (from በለጠ bälläṭä 'exceed'); ይልቅ yeleq 'more, rather' (from ላቀ laqä 'grow, become big'). Examples: ካባቱ፡ ይበልጥ፡ እናቱን፡ ይወዳል፡ kabbatu yebälṭ ennatun yewäddal 'he loves his mother more than his father'; ከድሮ፡ ይልቅ፡ አሁን፡ ውድ፡ ነው፡ kädero yeleq ahun wedde näw 'it is more expensive now than before'; አንተ፡ መጽሐፉን፡ አትፈልገውም፡ ይልቅ፡ ለኔ፡ ስጠኝ፡ antä mäṣhafun attefällegem yeleq läne seṭäňň 'you don't want the book, rather give it to me'.

The simple imperfect ይመስል yemäsl, lit. 'it resembles', comes to mean 'like, as if'. Example: ውሻ፡ ይመስል፡ ሰው፡ ይነክሳል wešša yemäsl säw yenäksal 'he bites people as if he were a dog'.

The simple imperfect ያህል yahel (from አካለ akkälä 'be equal') is used for the expression of 'as ... as'. Example: የወንድሙን፡ ያህል፡ ደግ፡ ነው፡ yäwändemmun yahel dägge näw 'he is as kind as his brother'. For more details see §99.1.

The simple imperfect is also used in rhetorical exclamations with expressions such as እንዴት endet 'how! how much!'; ምንኛ፡ menenna 'how!, how much!'. Examples: ምንኛ፡ ይፈራ menenna yefära 'how afraid he is going to be!'; ይህን፡ ቢሰማ፡ እንዴት፡ ይጮህ yehen bisämä endet yečoh 'when he hears this how much he is going to shout!'.

The simple imperfect is also used in proverbs. Examples: ዝናብና ልጅ፡ ሲጠሉት፡ ያከብር zenabenna leǧ siṭälut yakäber 'rain and child, when one hates them (or 'keeps them at a distance') they respect (one)', lit. 'rain-and-child when one hate-him respect (they)-respect'.

38. SIMPLE IMPERFECT WITH AUXILIARIES

The simple imperfect with ነበር näbbär (or ነበረ näbbärä)

The simple imperfect with ነበር näbbär(ä) occurs in a simple sentence, in a main clause or in a subordinate clause. In the main clause neither the imperfect nor ነበረ näbbärä has any element of subordination.

The combination of the simple imperfect with ነበረ näbbärä in the simple sentence has various usages:

1. It expresses an habitual action in the past;
2. it expresses a continuous or durative action in the past.

Example for habitual action: የዱሮ ፡ ሰዎች ፡ ዘመዶቻቸውን ፡ ይጠቅሙ ፡ ነበር yäduro säwočč zämädoččaččäwən yəṭäqmu näbbär 'the people of ancient times used to help their relatives'.

Example for continuous action: የገበሬው ፡ ሚስት ፡ እህል ፡ ትለቅም ፡ ነበር yägäbärew mist əhəl təläqm näbbär 'the farmer's wife was gathering grain'.

In a combination of several actions, the auxiliary ነበር näbbär is used only once. Example: በውቢቱ ፡ ሠርግ ፡ ጊዜ ፡ ሠርገኞቹ ፡ ይዘፍኑ ፡ ይጨፍሩ ፡ ነበር bäwəbitu särg gize särgäññočču yəzäfnu yəčäffəru näbbär 'at Wubitu's wedding the wedding guests were singing and dancing'. Note the two principal verbs ይዘፍኑ yəzäfnu and ይጨፍሩ yəčäfferu, but ነበር näbbär is used only once.

In a negative situation, the negative element is placed with the simple imperfect. Example: የዱሮ ፡ ሰዎች ፡ ዘመዶቻቸውን ፡ አይጠቅሙም ፡ ነበር ፡ yäduro säwočč zämädoččaččäwən ayṭäqmum näbbär 'the people of ancient times used not to help their relatives' (note the negative perfect አይጠቅሙም ayṭäqmum).

The combination of the simple imperfect with ነበረ näbbärä can also occur in a subordinate clause, positive or negative. In this case the conjunctions of subordination as well as the negative element are prefixed to ነበረ näbbärä. The conjunction of subordination can also be prefixed to the principal verb.

As was the case in the simple sentence, the combination of the imperfect with ነበረ näbbärä preceded by the conjunction expresses: 1. an habitual action in the past; 2. a continuous or durative action in the past.

Examples for a positive subordinate clause with the conjunctions: ስለ səlä 'because', እንደ əndä 'that', እስከ əskä 'until', and ከ kä 'if': ይሰርቅ፡ ስለነበረ፡ አሰሩት፡ yəsärq səlänäbbärä assärut 'since he was stealing, they imprisoned him'; ትሰርቅ፡ እንደነበረ (or እንደነበርክ)፡ ስለነገሩኝ፡ እፈርድብሃለሁ፡ təsärq əndänäbbärä (or əndänäbbärk) səlänäggäruñ əfärdəbbəhalläh^{w} 'since they told me that you were stealing, I will convict you'; ዴሮ፡ ይመጣ፡ ከነበረ፡ አሁን፡ ለምን፡ ቀረ dero yəmäṭa känäbbärä ahun lämən qärrä 'if he used to come in the past why does he not come now?' (lit. 'why does he remain behind?'); ሲጽፍ፡ ስለነበረ፡ ሊመጣ፡ አልቻለም siṣəf səlänäbbärä limäṭa alčaläm 'since he was writing he could not come'.

Example for a negative subordinate clause: ይሰርቅ፡ ስላልነበረ አላሰሩትም፡ yəsärq səlalnäbbärä alassärutəm 'since he was not stealing, they did not imprison him'.

The relative element is likewise prefixed to ነበረ näbbärä. As for the principal verb it is most normally in the simple imperfect, but the relative imperfect is likewise used.

Examples: ልጆቹን፡ በኃይል፡ ይገርፍ፡ የነበረው፡ አስተማሪ፡ ይኸውና፡ leğoččun bähayl yegärf yänäbbäräw astämari yehäwenna 'here is the teacher who used to beat the children severely'; ይሮጥ፡ የነበረውን ሰው፡ አየሁት። yerot yänäbbäräwen säw ayyähut 'I saw the man who was running', but also የሚሮጥ፡ የነበረውን፡ ሰው፡ አየሁት yämmirot yänäbbäräwen säw ayyähut (note the relative imperfect የሚሮጥ፡ yämmirot): ይሠራ፡ ያልነበረውን፡ (or ላልነበረውን፡): ሰው፡ ደሞዝ፡ ሰጡት yesära yalnäbbäräwen (or, lalnäbbäräwen) säw dämoz sättut 'they gave a salary to the man who used not to work'.

The simple imperfect preceded by ለ lə and followed by ነበር näbbär(ä) expresses imminence in the past. Example: አስተማሪው፡ ሰነፉን፡ ተማሪ፡ ሊገርፈው፡ ነበር፡ astämariw sänäfun tämari ligärfäw näbbär 'the teacher was about to whip the lazy student'. Note that this composition is not to be considered a 'complex tense'. For imminence in the present, see §37.2.1.

In a subordinate clause: ወንበሩን፡ ሊሰብር፡ ስለነበረ፡ እጁን፡ ያዝኩት፡ wämbärun lisäbr səlänäbbärä əğğun yazkut 'since he was about to break the chair I seized his hand'.

In a polite expression of a wish, the simple imperfect of ፈለገ fällägä 'want' or ወደደ wäddädä 'love, like' with ነበረ näbbärä is used. Thus, ጌቶች፡ ምን፡ ይፈልጋሉ? ሦስት፡ ብርቱካን፡ እፈልግ፡ ነበር፡ getočč mən yəfälləgallu? sost bərtukan əfälləg näbbär 'what would you like, sir? I would like three oranges'.

38.2. The simple imperfect with ሳለ sallä

The simple imperfect in the positive is combined with allä only under the form ሳለ sallä (that is, አለ allä preceded by the conjunction ሰ sə) for the expression of a continuous subordinate action, the tense depending on the main verb. The form ሳለ፡ sallä is often fixed. As for the simple imperfect, it is usually preceded by ሰ sə.

Examples: እባላገር፡ ይኖሩ፡ ሳሉ፡ (or ሳለ)፡ አይሠሩም፡ ነበር፡ əbalagär yənoru sallu (or sallä) aysärum näbbär 'while they were staying in the country they were not working'; ይበሉ፡ ሳሉ፡ ደረ̈ስኩባ̈ቸ̈ው yəbälu sallu därräskubbaččäw 'I surprised them while they were eating'; ይበሉ፡ ሳሉ፡ እደርስባ̈ቸዋ̈ለሁ yəbälu sallu ədärsəbbaččäwallähw 'I will surprise them while they are eating'; ቤት፡ ሲለ̈ስን፡ ሳ̈ለ፡ ጣራው፡ ወደ̈ቀበ̈ት፡ bet silässən sallä ṭaraw wäddäqäbbät 'while he was plastering the house, the roof fell in on him' (the past of the continuous action depending on the past ወደ̈ቀበ̈ት wäddäqäbbät 'it fell in on him' of the main clause); ቤት፡ ስትለ̈ስን፡ ሳ̈ለ፡ ጣራው፡ ይወድቅብ̈ሃል bet səttəlässən sallä ṭaraw yəwädəqəbbəhal 'while you will be plastering the wall the roof will fall in on you' (the future of the continuous action depending on the imperfect ይወድቅብ̈ሃል yəwädəqəbbəhal 'it will fall in on you' of the main clause).

38.3. The simple imperfect with የለ̈ም yälläm

The simple imperfect followed by የለም yälläm (that is, the negative form of አ̈ለ allä) is used for the interrogative future whenever the speaker expects a positive reply. Example: ይደርስ፡ የ̈ለም yədärs yälläm 'is it not true that he is arriving?'.

38.4. The simple imperfect with ይሆናል yəhonal, ይሆን yəhon

The simple imperfect in the positive or negative followed by ይሆናል yəhonal expresses the idea of possibility or probability for the present-future in a main clause. As for ይሆናል yəhonal, it is a fixed form. Examples: ይህ፡ መርዝ፡ ይገድለው፡ ይሆናል yəh märz yegädläw yehonal 'this poison might kill him'; ነገ፡ ይመጡ፡ ይሆናሉ፡ nägä yemäṭu yehonal 'they may come tomorrow'; ይህ፡ መርዝ፡ አይገድለው፡ ይሆናል፡ yeh märz aygädläw yehonal 'this poison might not kill him'.

In an interrogative clause, the simple imperfect is followed by ይሆን፡ yehon for the present-future. Example: ይህ፡ መርዝ፡ ይገድለው፡ ይሆን ? yeh märz yegädläw yehon 'might this poison kill him?'

38.5. The simple imperfect with ጀመረ ǧämmärä (ጀመር ǧämmär) 'begin'

The verb ጀመረ ǧämmärä 'he began' can be used as an auxiliary following the simple imperfect to express the beginning of an action or state in the past. In this case, the auxiliary is used either as ጀመረ ǧämmärä or as fixed form ጀመረ ǧämmär, regardless of the person of the preceding verb. Examples: ደሞዙን፡ እንደወሰደ፡ አዳዲስ፡ ልብስ፡ ይለብስ፡ ጀመረ፡ dämozun endäwässädä adaddis lebs yeläbs ǧämmär 'as soon as he got his pay he began to wear various new clothes'; ደሞዟን፡ እንደወሰደች፡ አዳዲስ፡ ልብስ፡ ትለብስ፡ ጀመር፡ dämozwan endäwässädäčč adaddis lebs teläbs ǧämmär 'as soon as she got her pay she began to wear various new clothes'.

The agreement between the principal verb and ጀመረ ǧämmärä is rare. Thus, ይለብሱ፡ ጀመሩ yeläbsu ǧämmaru 'they started to wear'.

38.6. Imperfect with verbs expressing time

With verbs expressing the spending of a certain time of the day (such as ዋለ walä 'spend the day', አረፈደ aräffädä 'spend the morning', አመሸ amäššä 'spend the evening', etc.), or with verbs expressing time duration (such as ቆየ qʷäyyä 'he stayed'), the simple imperfect of the principal verb preceded by the conjunction sə- has an adverbial function of manner. In this situation the verb of time or duration is conjugated. Thus, for instance ሲዘፈን፡ ዋለ sizäfən walä 'he spent the day singing', lit. 'while-he-sings he-spent-the-day'; ሰዘፈን፡ አመሸሁ səzäfən amäššähʷ 'I spent the evening singing'; ሰንሠራ፡ ቖየን፡ sənsära qʷəyän 'we remained working, we stayed working'.

For the verb ነበረ näbbärä 'he was' being the equivalent of this structure, see §38.1.

39. COMPOUND IMPERFECT

The Compound Imperfect is formed by the combination of the simple imperfect with the verb አለ allä (for which see §72). Because of this composition, the term "Compound Imperfect" would be more appropriate, but for the sake of simplicity it will be referred to as "Imperfect".

The bases of the types A, B, and C are the same as those of the simple imperfect, that is, -SäB(ə)R- for type A, -FäLLəG- for type B, and -MaRRəK- for type C.

The prefixes are the same as those of the simple imperfect, regardless of the type. As for the suffixes of the simple imperfect, they are not used in the imperfect with the exception of the sg. 2nd feminine. Instead, only the base is used to which the conjugated አለ allä is added. Note, however, that in the sg. 1st common, the original አለ allä is abbreviated into -al(1).

The prefixes and suffixes of the imperfect are:

Sg.	3rd masc.	yə --- al(1)
	3rd fem.	tə --- alläčč

	2nd masc.	tə --- alläh
	2nd fem.	tə --- i-^{Y}-alläš
	or	tə --- ə-^{Y}-alläš
	1st com.	ə- --- allähu (pron. alläh^{w})
Pl.	3rd com.	yə --- allu
	2nd com.	tə --- allaččəhu (pron. allaččəh^{w})
	1st com.	ənnə - allän
	or	ən --- allän

The 3rd pl. com. is also used as the form of respect for the 2nd and 3rd person, that is to say, regardless of whether one addresses the person or whether one speaks about him.

In the script, the initial vowel of the suffixes is obtained by putting the final consonant of the verb in the corresponding order, that is, in the 3rd order for the vowel i, in the 4th order for the vowel a, and in the 6th order for the vowel ə.

In the sg. 2nd feminine təsäbri-^{Y}-alläš (instead of təsäbri-alläš), the semi-consonant ^{Y} is used to avoid the hiatus i-a. The form təsäbrə^{Y}alläš results from the dissimilation of -i^{Y}a- into -ə^{Y}a. As for the spelling there are three variants that reflect either the pronunciation or the origin of the form. These variants are: ትሰብሪያለሽ reflecting the pronunciation təsäbri^{Y}alläš, ትሰብርያለሽ reflecting təsäbrə^{Y}alläš, ትሰብሪአለሽ reflecting the origin of the form.

The forms of the imperfect are as follows:

Type A

Singular

3rd masc.	ይሰብራል	yəsäbral	'he breaks, he will break'
3rd fem.	ትሰብራለች	təsäbralläčč	'she breaks, she will break'

2nd masc.	ትሰብራለ፟ህ	təsäbralläh	'you break, you will break'
2nd fem.	ትሰብሪያለ፟ሽ	təsäbri^{y}alläš	'you break, you will break'
	ትሰብሬያለሽ	təsäbre^{y}alläš	
1st com.	እሰብራለ፟ሁ	əsäbrallähu *	'I break, I will break'
Plural:			
3rd com.	ይሰብራሉ፟	yəsäbrallu	'they break, they will break, You break, He breaks'
2nd com.	ትሰብራላ፟ች፟ሁ	təsäbrallaččəhu**	'you break, you will break'
1st com.	እንሰብራለ፟ን	ənnəsäbrallän	'we break, we will break'
		ənsäbrallän	

* Pronounced əsäbralläh^{w}

** Pronounced təsäbrallaččuh

Type B

Singular:			
3rd masc.	ይፈል፟ጋል	yəfälləgal	'he wants, he will want'
3rd fem.	ትፈል፟ጋለ፟ች	təfälləgalläčč	'she wants, she will want'
2nd masc.	ትፈል፟ጋለ፟ህ	təfälləgalläh	'you want, you will want'
2nd fem.	ትፈል፟ጊያለ፟ሽ	təfälləgi^{y}alläš	'you want, you will want'
or	ትፈል፟ጌያለ፟ሽ	təfälləge^{y}alläš	
1st com.	እፈል፟ጋለ፟ሁ	əfälləgallähu*	'I want, I will want'
Plural:			
3rd com.	ይፈል፟ጋሉ፟	yəfälləgallu	'they want, they will want, You want, He wants'
2nd com.	ትፈል፟ጋላ፟ች፟ሁ	təfälləgallaččəhu**	'you want, you will want'
1st com.	እን፟ፈል፟ጋለ፟ን	ənnəfälləgallän	'we want, we will want'
or	እንፈል፟ጋለ፟ን	ənfälləgallän	

* Pronounced əfälləgalläh^{w}

** Pronounced təfälləgallaččuh

Type C: ይማርካል yəmarrəkal is formed in the same way as the other types.

Since, as we know, the Ethiopic script has no special mark for the gemination nor for the pronunciation of the 6th order, type A does not look different from type B. Indeed, in writing ይሰብራል looks like ይፈልጋል, that is, ይ in both cases, followed by the 1st radical in the 1st order, 2nd radical in the 6th order, 3rd radical in the 4th order, ል in both cases. It is only from the pronunciation that we know that a verb such as ይሰብራል does not have a geminated second radical and is pronounced yəSäBRal and that ይፈልጋል is pronounced yəFälləGal, with gemination of the 2nd radical.

As was the case in the simple imperfect in the sg. 2nd feminine, a final dental, or sibilant of the root being followed by -i is palatalized.

Examples:

ተወልጂያለሽ	təwälǧi^{y}alläš	from	ወለደ	wällädä	'give birth';
ተከፍቺያለሽ	təkäfči^{y}alläš	"	ከፈተ	käffätä	'open';
ተበልጪያለሽ	təbälč̣i^{y}alläš	"	በለጠ	bälläṭä	'exceed';
ተለምኚያለሽ	təlämməñi^{y}alläš	"	ለመነ	lämmänä	'beg';
ተመለሺያለሽ	təmälləši^{y}alläš	"	መለሰ	mälläsä	'return';
ተመርዢያለሽ	təmärrəži^{y}alläš	"	መረዘ	märräzä	'poison';
ተገልጪያለሽ	təgälč̣i^{y}alläš	"	ገለጸ	gälläṣä	'uncover';
ተከፍያለሽ	təkäf^{y}alläš	"	ከፈለ	käffälä	'pay'

Note that in the case of palatalization, the palatal sound may either preserve the vowel i (thus ši ሺ instead of si ሲ) or it may lose the vowel i in pronunciation as well as in writing (thus š ሽ instead of si ሲ).

In the case of preservation of the vowel i with the palatalized consonant, the pronunciation is: təläbšiʸalläš, or təläbšəʸalläš, which is written: ትለብሺያለሽ, ትለብሽያለሽ 'you (f.) put on a dress'.

In the case of the loss of the vowel i in the palatal, the pronunciation is: təläbšalläš 'you (f.) put on a dress', təmarčalläš 'you (f.) choose', təkäfčalläš 'you (f.) open', written: ትለብሻለሽ, ትመርጫለሽ, ትከፍቻለሽ ፡

39.1. Meaning of the imperfect

The imperfect expresses the present or future in the main clause: ይሰብራል yəsäbral 'he breaks, he will break'.

Examples for the imperfect: ትንሹ ፡ ልጅ ፡ ዕቃ ፡ ይሰብራል tennəšu ləğ əqa yəsäbral 'the little child will break things'; ሽማግሌዎች ፡ ልጅን ፡ ይመርቃሉ ፡ šəmagəllewočč ləğən yəmärrəqallu 'old men bless a child'; ገንዘብ ፡ እንፈልጋለን gänzäb ənnəfälləgallən 'we want money'; ስለምን ፡ ምሥጢሩን ፡ ለልጅ ፡ ትነግሪያለሽ səlämən məsṭiru läləğ tənägriyalläš 'why do you tell the secret to a child?'; መቼ ፡ ሥራውን ፡ ትጀምራላችሁ ፡ mäčä sərawən təğämmərallaččuh 'when will you start work?'.

The combination of two verbs in the imperfect, the 2nd verb having the suffix -ም -m expresses a series of actions in the present-future. Thus, ይበላል ፡ ይጠጣልም yəbälal yəṭäṭṭalləm 'he eats and drinks, he will eat and drink'.

The combination of the simple imperfect with -ና -(ə)nna followed by ~~with~~ the compound imperfect expresses a succession of actions. Thus, ይበላና ፡ ይጠጣል yəbälanna yəṭäṭṭal 'he eats and then he drinks', or 'after having eaten he will drink'.

40. JUSSIVE and IMPERATIVE

For the expression of a command or prohibition Amharic uses two forms: one called "jussive", and another one called "imperative". The jussive is formed with prefixes and suffixes; the imperative has suffixes only.

The affirmative jussive expresses a positive command or order for the 1st and 3rd person, whereas the negative jussive expresses a prohibition for all the persons. As for the imperative, it is used for the 2nd person only for the expression of a positive command or order.

41. JUSSIVE

41.1. Affirmative Jussive

The prefixes and suffixes are the same as those of the simple imperfect except for the 1st sg. which is ለ lə.

As for the base of the root, it is -SBäR- for type A, -FäLLəg- for type B, and -MaRK- for type C. Note that for type B the base of the jussive is the same as that of the simple imperfect.

The prefixes and suffixes are:

Sg.	3m.	yə-
	3f.	tə-
	1c.	lə-
Pl.	3c.	yə —— u
	1c.	ənnə ——

The third person, plural, is used as a form of respect when speaking to a person or when speaking of a person.

The forms are thus as follows:

		Type A		Type B		Type C	
Sg.	3m.	ይስበር	yəsbär	ይፈል̈ግ	yəfälləg	ይማርክ:	yəmark
	3f.	ትስበር	təsbär	ትፈል̈ግ	təfälləg	ትማርክ:	təmark
	1c.	ልስበር	ləsbär	ልፈል̈ግ	ləfälləg	ልማርክ	ləmark
Pl.	3c.	ይስበሩ	yəsbäru	ይፈል̈ጉ	yəfälləgu	ይማርኩ	yəmarku
	1c.	እንስበር	ənnəsbär	እንፈል̈ግ	ənnəfälləg	እንማርክ	ənnəmark
				or	ənfälləg	or	ənmark

Note that the forms of the 2nd person are not given in the table since, as we said above, the 2nd person is used only with the negative element.

Like in the imperfect, a final dental, or sibilant in the 2nd fem. singular ending in -i is palatalized (see §36).

41.2. Negative Jussive

As was said above, the negative jussive is used for the expression of a prohibition or negative command for all the persons.

The negative element of the jussive is አ a- for all the persons.

The t of the prefix ት tə- of the various persons in the jussive is geminated when used in the negative with verbs of type A or type C. With verbs of type B, the t is pronounced either simple with loss of vowel or geminated.

As for the 1st person, plural, እን̈ስበር annəsbär, it comes from አ+እንስበር a + ənnəsbär, with elision of the vowel ə (see § 8.1.).

The forms of the negative jussive are:

		Type A		Type B	
Sg.	3m.	አይስበር	ayəsbär	አይፈልግ	ayfälləg
	3f.	አትስበር	attəsbär	አትፈልግ	attəfälləg
				or	atfälləg
	2m.	አትስበር	attəsbär	አትፈልግ	attəfälləg
				or	atfälləg
	2f.	አትስበሪ	attəsbäri	አትፈልጊ	attəfälləgi
				or	atfälləgi
	1c.	አልስበር	aləsbär	አልፈልግ	aləfälləg
Pl.	3c.	አይስበሩ፡	ayəsbäru	አይፈልጉ	ayəfälləgu
	2c.	አትስበሩ	attəsbäru	አትፈልጉ	attəfälləgu
				or	atfälləgu
	1c.	አንስበር	annəsbär	አንፈልግ	annəfälləg
				or	anfälləg

41.3. MEANING OF THE JUSSIVE

The affirmative jussive expresses a positive command or order for the 1st and 3rd persons, whereas the negative jussive expresses a prohibition for all the persons.

Examples: መጽሐፉን፡ወደ፡መጻሕፍት፡ ቤት፡ ይመለስ፡ mäshafun wädä mäsahəft bet yəmälles 'let him return the book to the library'; ገንዘቡን፡ አሁን፡ ልውሰድ፡ወይስ፡ኋላ፡ gänzäbun ahun ləwsäd wäyəss hʷala 'should I take the money now or later?'; መስኮቱን፡ አትስበር mäskotun attəsbär 'don't break the window'; መስኮቱን፡ አይስበሩ፤ mäskotun ayəsbäru 'let them not break the window'; ሥራውን፡ አሁን፡ እንጀምር serawən ahun ənnəǧämmər 'let us start the work now'.

The jussive is used in a question where an alternative is involved or the idea of 'may, should'.

Examples: ይክፈት yəkfät 'should he open the door (or not)?'; ልምጣ ləmṭa 'shall I come (or not)?'; ከበቅሎ፡ ለምን፡ ልውረድ፡ käbäqlo lämən ləwräd 'why should I get off the mule?'.

The idea of 'I, you, he, etc., should not, or may not' is expressed by the negative jussive. Examples: ልጅ፡ አዋቂን፡ አይስደብ፡ ləǧ awaqin ayəsdäb 'a child should not insult an adult'; አዋቂን፡ አትስደብ awaqin attəsdäb 'you should not insult an adult'.

The jussive is also used to express 'may' in fixed forms as in እግዚአብሔር፡ ይመስገን əgziabəher yəmmäsgän 'may God be praised', እግዚአብሔር፡ ይስጥልኝ əgziabəher yəsṭəlləňň 'thank you!', lit. 'may God give (you) on my behalf'.

In this domain of 'may', a frequent formula for expressing an oath is an expression such as ይሙት yəmut, lit. 'may he die', very often preceded by the name of one whom one loves or respects, frequently the name of the Emperor, in order to show that what the speaker affirms is true. Thus, if a person says ይሙት yəmut 'may he die' or ኃይለ፡ ሥላሴ፡ ይሙት haylä səllase yəmut 'may Haile Sellassie die' after an assertion, he merely means, 'what I say is true'.

The jussive in the 3rd pers. pl. is also used as an order given to a person whom one addresses with a form of respect or when speaking of a person in a form of respect. Thus ይሂዱ yəhidu 'may He go, let Him go', when addressing someone in a form of respect. It should not be inferred that the imperative form which is used for an order implies disrespect or impoliteness. The imperative is merely a less formal form.

42. IMPERATIVE

The imperative expresses an order or command in the 2nd pers. singular and plural.

The base of the imperative is the same as that for the jussive, except for the type A where there is a vowel ə after the 1st radical.

The base of the imperative of the 3-radicals is SəBäR- for type A, FäLLəG- for type B, and MaRəK- for type C.

The imperative has no prefixes. As for the suffixes, they are the same as those of the simple imperfect.

The forms are:

		Type A		Type B	
Sg.	2m.	ስበር	səbär	ፈል፟ግ	fälləg
	2f.	ስበሪ	səbäri	ፈል፟ጊ	fälləgi
Pl.	2c.	ስበሩ	səbäru	ፈል፟ጉ	fälləgu

As was the case with the imperfect and jussive, a dental, a sibilant or l followed by the vowel i (that is, in the sg. 2nd fem.) will be palatalized. Thus, ልበሺ ləbäši or ልበሽ ləbäš 'put on a dress', for ልበሲ ləbäsi.

The imperative expresses a positive order. Examples: መጽሐፉን፡ መል፟ስ mäṣhafun mälləs 'return the book'; ሹራቡን፡ ልበሺ šurräbun ləbäši 'put on a sweater'; ወደ፡ ታች፟፡ ውረድ wädä tačč wəräd 'go down'; ወደ፡ ታች፟፡ ውረጂ wädä tačč wərägi 'go down' (fem.); ልብስሽን፡ ልበሽ ləbsəšən ləbäš 'put on (fem.) your dress'; ልብሳች፟ሁን፡ ልበሱ ləbsaččəhun ləbäsu 'put on (pl.) your dresses'.

43. GERUNDIVE

Amharic widely uses a form called "gerundive" which is derived from the verb.

The base of the gerundive is SäBR- for type A, FäLLəG- for type B, and MaRK- for type C for all persons except the 1st person, singular, where the base is SäBəRR- for type A, FäLLəGG- for type B, and MaRəKK- for type C. The base of the gerundive is used with the possessive suffix pronouns, even though for actual usage this may not be evident for all of the persons. Morphologically, the gerundive belongs to the class of verbals for which see § 47 ff. Syntactically, however, it behaves like a verb (see below).

The suffix pronouns of the gerundive are:

Sg.	3m.	-o	Pl.	-äw
	3f.	-a		
	2m.	-äh		-aččəhu, pronounced -aččəhʷ
	2f.	-äš		
	1c.	-e		-än

The 3rd person, plural is used as form of respect.

With the verbs of type A and B, the forms are as follows:

		Type A		Type B	
Sg.	3m.	ሰብሮ	säbro	ፈል፟ጎ	fälləgo
	3f.	ሰብራ	säbra	ፈል፟ጋ	fälləga
	2m.	ሰብረህ	säbräh	ፈል፟ገህ	fälləgäh
	2f.	ሰብረሽ	säbräš	ፈል፟ገሽ	fälləgäš
	1c.	ሰበር፟ሬ	säbərre	ፈል፟ጌ፟	fälləgge
Pl.	3c.	ሰብረው	säbräw	ፈል፟ገው	fälləgäw
	2c.	ሰብራችሁ	säbraččəhu	ፈል፟ጋች፟ሁ	fälləgaččəhu
		pron.	säbraččəhʷ		pron. fälləgaččəhʷ
	1c.	ሰብረን	säbrän	ፈል፟ገን	fälləgän

We have seen above (§ 6) that with verbs ending in a dental or sibilant, the dentals ደ d, ተ t, ለ l, ነ n, and the sibilants ዘ z, ሰ s, ጸ ṣ, are palatalized when in contact with i, e or ya. Since the gerundive in the 1st person singular ends in -e, the dentals and sibilants will be palatalized in this form. Examples: ደርሼ därəšše from ደረሰ därräsä 'arrive', ከፈቼ käfečče from ከፈተ käffätä 'open', በለጬ bälləč̣č̣e from በለጠ bälläṭä 'be superior', ወለጄ wäleğğe from ወለደ wällädä 'give birth, ከፈዬ käfəyye from ከፈለ käffälä 'pay', ከደኜ kädəňňe from ከደነ käddänä 'thatch'.

While for practical purposes the base of the gerundive was given above as SäBR- and FäLLəG-, historically the bases were SäBRä- and FäLLəGä- to which the regular nominal suffix pronouns were added with some changes. Such a change is the suffix of the 3rd masc. -o (säbr-o) resulting from ä-u, that is, säbrä-u, the -u being the possessive suffix of the 3rd masc. sg. (§23.2). Other forms that are different from the noun are the 3rd person plural, which is -äw for the gerundive and -aččäw for the noun, and the 1st person plural, which is -än for the gerundive and -aččən for the noun. The more original form is that of the gerundive, for -acč- of the noun is a secondary formation. As for the sg. 2nd masc. -äh, fem. -äš instead of -əh, -əš of the noun, it is to be explained by säbrä-əh > säbräh, and säbrä-əš > säbräš, with elision of ə (§ 8.1). The ə of the 1st plural -(acč)ən is also elided, the original form being säbrä-ən > säbrän.

43.1. Usage of the gerundive

As a rule, the gerundive is used in a subordinate clause. The suffix pronouns of the gerundive express the subject of the gerundive clause.

There are various ways of translating the gerundive into English. The expression that comes the closest to the Amharic gerundive is the ending -ing of the participle attached either to the principal verb or to the auxiliary verb, as in sentences ~~like~~ 'he came running' or 'after having eaten his lunch, he went to the market'.

The gerundive in Amharic expresses an action that precedes that of the verb of the main clause regardless of the tense or the mood of the main verb. Thus, መሶብ፡ከፍቶ፡ዳቦ፡ወሰደ mäsob käfto dabbo wässädä 'having uncovered the basket, he took the bread'; መሶብ፡ከፍቶ፡ዳቦ፡ይወስዳል mäsob käfto dabbo yəwäsdal 'having uncovered the basket, he will take the bread'; መጽሐፉን፡ከቤቴ፡ወስደህ፡መጻሕፍት፡ቤት፡መልሰው mäṣhafun käbete wäsdäh betä mäṣaheft mälləsäw 'after having taken the book from my house, return it to the library'.

It should be stressed that the gerundive clause of Amharic can also be translated in English by a co-ordinate clause. Thus, the above mentioned sentences can be rendered 'he uncovered the basket and took the bread'; 'he will uncover the basket and take the bread'; 'take the book from my house and return it to the library'. From these translations, it is evident that the tense and the mood of the gerundive clause are determined by that of the main verb.

The gerundive clause can have more than one gerundive. Thus, for instance, ቤቱን፡ጠርገሽ፡ልብሱን፡አጥበሽ፡ጠብቂው betun ṭärgäš ləbsun aṭbäš täbbəqiw 'having swept the house and washed the clothes, wait for him', ጠርገሽ ṭärgäš and aṭbäš being gerundives; ጎንደር፡ደርሼ፡ዘመዶቼን፡ጠይቄ፡እዚስ፡እበባ፡ተመለስኩ፡ Gondar därəšše zämädočče ṭäyyəqqe Addis Abäba tämälläsku 'having arrived in Gondar, and having visited my relatives, I returned to Addis Ababa' or 'I arrived in Gondar, visited my relatives and returned to Addis Ababa'.

The subject of the gerundive clause and that of the principal verb may or may not be the same.

Example of the same subject: ሰክሮ፡ወደቀ፡ säkro wäddäqä 'being drunk, he fell'. With a different subject: ሰርቆ፡ያዙት፡ särqo yazut 'having stolen, they captured him'; ዘንቦ፡ቀረን፡ zänbo qärrän 'because it rained we couldn't go'.

We saw above that morphologically the gerundive is nominal. In the syntax, however, it behaves like a verb in that it can take the direct or indirect object as the case may be.

The direct object can be expressed either by the object suffix pronouns or by -n of the direct object or by both. Examples: ውሻ፡ነክሶት፡ወደ፡ሐኪም፡ቤት፡ወሰዱት፡ wəšša näksot wädä hakim bet wässädut 'after the dog bit him, they took him to the hospital', the form ነክሶት näksot 'having-bitten-him' representing the gerundive with the object suffix pronoun; መጽሐፉን፡መልሰህ፡ና፡ mäshafun mälləsäh na 'take back the book and come', the gerundive መልሰህ mälləsäh 'you-returning' being used with the direct object marker attached to መጽሐፉን፡ mäshafun 'the-book-object'; ልጁን፡መቶት፡ሮጠ፡ ləǧun mättot roṭä 'having beaten the child he ran away'.

The gerundive can be used with ነው näw 'it is' or አይደለም፡ aydolläm 'it is not' and a yä- clause indicating cause or reason or any other circumstance. Examples: ደክሞ፡ነው፡የወደቀ፡ däkmo näw yäwäddäqä 'he fell down because he was tired'; መጽሐፌን፡ ወስዶ፡ ነው፡ የከሰሰኩት mäshafen wäsdo näw yäkässäskut 'I accused him because he took my book'; ልብሱን፡ ለውጦ፡ ነው፡ እኛ፡ ቤት፡ የደረሰው ləbsun läwwəṭo näw əñña bet yädärräsäw 'it is after having changed his clothes that he arrived at our house'; እኔ፡ የቀረሁት፡ አስተማሪውን፡ ፈርቼ፡ አይዶለም əne yäqärrähut astämariwən färəčče aydolläm 'it is not because I was afraid of the teacher that I stayed away'.

Another function of the gerundive clause is that of circumstantial or adverbial usage. A convenient way of translating this type of gerundive is by 'through' or 'by' with the English present participle. The gerundive in this case qualifies the action of the main verb. The most normal adverbial or circumstantial function occurs if the two verbs are in a semantic relationship as in ሩጦ፡ ሄደ ruṭo hedä 'he went running', or 'he went by running'; ዘሎ፡ ገባ፡ zällo gäbba 'he entered suddenly', lit. 'he entered having jumped'; አንቀው፡ ገደሉት anqäw gäddälut 'they killed him by strangling'; ርቆ፡ ስለቆመ፡ rəqo səläqomä 'because he stood far away', lit. 'being-far-away because he-stood'; አርፈህ፡ ቁጭ፡ በል፡ arfäh quččə bäl 'sit quietly'; (for ቁጭ፡ በል፡ quččə bäl, see § 8.4.).

Another adverbial function occurs if the verb in the gerundive is a verb of manner or quality. Examples: ደክሞ፡ ወደቀ፡ däkmo wäddäqä 'he fell exhausted'. A sentence of that type can also express cause: 'he fell because he was exhausted'.

In connection with a subordinate clause the gerundive also seems to have a circumstantial function. Example: አርሰው፡ የማያፈሩትን፡ ከየት፡ ያገኛሉ፡ arsäw yämmayafärutən käyät yagäññallu 'where does one (lit. do they find) things that one does not produce by plowing?'.

The adverbial function may also be predictable if the main verb expresses a durative or continuous action. Examples: ልጆቿን፡ ጥጥ፡ ፈትላ፡ ትመግባለች ləǧoččewan ṭeṭ fätla təmäggəballäc 'she supports (lit. 'feeds') her children by spinning cotton'; እንጀራ፡ ጋግሬ፡ ልጄን፡ አስተምራለሁ əngära gagərre ləǧen astämrallähʷ 'I give my child an education by baking bread'. In these two sentences, the verbs 'support' and 'give an education' express a durative or continuous action. Note the contrast between the sentences just cited where the main verbs express a continuous or durative action and a sentence such as the following where the main verb does not express a continuous action. Thus, እንጀራ፡ ጋግሬ፡ ልጄን፡ እመታዋለሁ əngära gagərre ləǧen əmätawallähʷ 'after baking my bread, I will strike my child'. Here, the verb 'strike' is not a continuous verb. Therefore, the gerundive has a temporal function and not a circumstantial one.

For the gerundive of the composite verb expressing a circumstantial action, see § 84.

It should be pointed out, however, that the precise meaning of the gerundive cannot always be predicted.

At times the gerundive can stand alone without a main verb. It behaves, then, like a finite verb. This usage of the gerundive occurs when there is a relationship between the gerundive and a previous sentence, the gerundive being either an answer to a question or standing in some kind of relation to a previous statement. The gerundive is then uttered with a rising-falling tone on the last syllable.

Examples: ከበደ፡ የት፡ አለ? ሄዶ፡ käbbädä yet allä - hedo 'where is Kebbede? he has already gone' (or 'don't you know that he has already gone?'); አያትህ፡ እንደምን፡ ናቸው? ሞቶ፡ ayatəh əndämən naččäw? moto 'how is your grandfather? he is dead'; ሰውዬው፡ ሆስፒታል፡ ነውና፡ ና፡ እንጠይቀው፡ እኔማ፡ ጠይቄው säwəyyew hospital näwənna na ənnəṭäyyəqäw, ənemma ṭäyyeqqew 'since the man is in the hospital, come let us visit him'. As for me, I have already visited him'.

43.2. Idiomatic usages of the gerundive

The gerundive ጀምሮ ğämməro (from ጀመረ ğämmärä 'begin') can be idiomatically translated as 'starting, beginning, since' (preposition, conjunction). In this usage the form ጀምሮ ğämməro can be used as fixed form regardless of the form of the main verb or it can be in agreement with the main verb. Note that the noun or the verb is preceded by ከ kä-.

Example: 'Since my childhood I have not desired education' is rendered either by ከልጅነቴ፡ ጀምሮ፡ እስከ፡ ዛሬ፡ ድረስ፡ ትምህርት፡ አልፈለግኩም käləğənnäte ğämməro əskä zäre dəräs təmhərt alfällägkum (pronounced alfäläkkum), or by ከልጅነቴ፡ ጀምሬ፡ እስከ፡ ዛሬ፡ ድረስ፡ ትምህርት፡ አልፈለግኩም käləğənnäte ğämmərre əskä zare dəräs təmhərt alfällägkum.

An example for ከ kä with the verb: እዚህ፡ ከመጣ፡ ጀምሮ፡ አላየሁትም፡ əzzih kämäṭṭa ğämməro alayyähutəm 'I have not seen him since he came here'.

The gerundive አብሮ abro (from አበረ abbärä 'associate oneself with, consort'), has come to mean 'together'. In this case, there is agreement in form between the gerundive and the main verb. Thus, አብረን፡ እንሄዳለን abrän ənnəhedallän 'we will go together'. Note that አብሮ abro can be combined with ከ···ጋር kä --- gar 'with': በቀለ፡ ከፈለቀ፡ ጋር፡ አብሮ፡ ሄደ bäqqälä käfälläqä gar abro hedä 'Beqqele went together with Felleqe'.

Note the expression አብሮ፡ ይስጠን abro yesṭän 'you are welcome', lit. 'may he (God) give us together', used in answer to እግዚአብሔር፡ ይስጥልኝ egziabeher yesṭəlləñ 'thank you', lit. 'God may-he-give-for-me'.

The gerundive ደግሞ dägmo (also written and pronounced dämmo), from ደገመ däggämä 'repeat', has come to mean 'also, too'. The repeated gerundive of this root means 'again and again'; in this case there is agreement between the gerundive and the main verb. Example: ገንዘብ፡ ደግሞ፡ ይፈልጋል፡ gänzäb dägmo yəfälləgal 'he also wants money'; ደግሜ፡ ደግሜ፡ ነገርኩት dägəmme dägəmme näggärkut 'I told him again and again'.

The expression 'again' can also be rendered in Amharic by መልሶ፡ mälləso, the gerundive of መለሰ mälläsä 'repeat', used in agreement with the main verb. Examples: መልሶ፡ ነገረኝ፤ mälləso näggäräñ 'he told me again'; መልሼ፡ ነገርኩት mälləšše näggärkut 'I told him again'.

The gerundive ቀድሞ qädmo (from ቀደመ qäddämä 'advance, be first'), has come to mean 'before'. It is used in a fixed form. Example: ቀድሞ፡ አውቀው፡ ነበር qädmo awqäw näbbär 'I used to know him before'. In the meaning of 'ahead' there is agreement between the gerundive and the main verb. Example: ቀድሜ፡ መጣሁ qädəmme mäṭṭahʷ 'I came ahead'.

The gerundive ጨርሶ čärrəso (from ጨረሰ čärräsä 'finish, complete'), has come to mean 'completely; at all, never (with a negative verb)'. Examples: ዳቦ፡ ጨርሶ፡ በላ፡ dabbo čärrəso bälla 'he ate the bread completely'; ጨርሶ፡ አላየሁትም čärrəso alayyähutəm 'I haven't seen him at all', or 'I have never seen him'; አልሄድኸም?

ጨርሶ፡ (or ጨርሼ) alhedkəm? čärrəso (or čärrəšše) 'didn't you go? never'.

The gerundive ወዶ wäddo (from ወደደ፡ wäddädä 'love, like'), has come to mean 'willingly'. There is agreement between the gerundive and the main verb. Example: ወዶ፡ ከፈለ፡ wäddo käffälä 'he paid willingly'.

Note the expression ወዶ፡ ገባ፡ wäddo gäbba (also ወዶ፡ ገብ) 'a volunteer, a mercenary', lit. 'he entered willingly'. ~~Also ወዶ፡ ገብ wäddo gäbb~~

The gerundive አውቆ awqo (from አወቀ፡ awwäqä 'know'), has come to mean 'deliberately'. Example: አውቆ፡ ሰበረው awqo säbbäräw 'he broke it deliberately'.

The gerundive of the verb አለ፡ allä 'to be present, to live' is substituted by ኖረ norä in the gerundive form; thus, ኖሮ noro 'he being', ኖረህ noräh 'you (m.) being', ኖሬ norre 'I being, I living', etc.

For the meaning of the gerundive ይዞ yəzo, see §   ; for the gerundive ብሎ belo, see § 76.1.9.

For the fixed meaning of the gerundive in derived stems, see § 61.

44. GERUNDIVE WITH AUXILIARIES

44.1. The gerundive with ነበር näbbär(ä)

The combination of the gerundive and ነበር näbbär(ä) expresses the pluperfect.

Example: እኔ፡ እቤት፡ ከመድረሴ፡ በፊት፡ መጽሐፉን፡ ለባለቤቱ፡ መልሶ፡ ነበር

əne əbet kämädräse bäfit mäṣhafun läbaläbetu mälləso näbbär 'before I arrived at the house, he had returned the book to the owner'; ቤት፡ ስደርስ፡ ምሳውን፡ በልቶ፡ ነበር፡ bet sədärs məsawən bälto näbbär 'when I arrived home he had eaten his lunch'.

~~For the expression of the pluperfect see also ቆየ qoyyä,~~

§ ___.

In the main clause, the gerundive + ነበር näbbär(ä) cannot be used in the negative for the expression of the negative pluperfect. Indeed, the negative pluperfect is expressed by the negative perfect + ነበረ näbbärä.[1] Example: እኔ፡ እቤት፡ ገደርስ፡ ገና መጽሐፉን፡ አልመለሰም፡ ነበር፡ əne əbet sədärs gäna mäṣhafun almälläsäm näbbär 'he had not yet returned the book when I arrived home'.

For the gerundive + አልነበረም alnäbbäräm in a question, see below.

With action-state verbs the gerundive + ነበር näbbär(ä) also expresses a continuous state in the past.

Examples: እንዳንዶ፡ ልጃገረዶች፡ የፈረንጅ፡ ልብስ፡ ለብሰው፡ ነበር፡ andand ləǧagärädočč yä färänǧ ləbs läbsäw näbbär 'some girls were wearing European clothes'; እኔ፡ ስመጣ፡ በራፍ፡ ተቀምጦ፡ ነበር əne səmäṭa bärraf täqämməṭo nä bbär 'when I came, he was sitting by the door'. Note that the sentence እኔ፡ ስመጣ፡ በራፍ፡ ይቀመጥ፡ ነበር፡ əne səmäṭa bärraf yəqqämmäṭ näbbär means 'when I came he was in the process of sitting down by the door'. The imperfect + ነበር፡ näbbär expresses here the action (not the state) taking place simultaneously with the action of the subordinate clause.

In a subordinate clause or in a relative clause, the relative element and the conjunctions ስለ፡ səlä 'because', እንደ፡ əndä 'that',

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[1] In the speech of Gojjam, the negative gerundive + ነበር näbbär(ä) is used. Thus, አልበልቶም፡ ነበር albältom näbbär 'he had not eaten'.

እስከ eskä 'until' and ከ kä 'if' are used with the auxiliary ነበር näbbär.

The combination serves for the expression of the pluperfect.

Examples: ገንዘብ፡ ሰርቆ፡ ስለነበረ፡ አሰሩት፡ gänzäb särqo səlänäbbärä assärut 'since he had stolen money, they imprisoned him'; ማርያም፡ በድንግልናዋ፡ ልጅ፡ ወልዳ፡ እንደነበረ፡ መጽሐፍ፡ ቅዱስ፡ ይነግረናል Märyam bädəngələnna ləǧ wälda əndänäbbärä mäṣhaf qəddus yənägrənal 'the Bible tells us that Mary had given birth to a son while a virgin'; ወንበሩን፡ ሰብሮ፡ ከነበረ፡ አይዋሽም፡ ነበር፡ wänbärun säbro känäbbärä aywaššəm näbbär 'he would not have lied if he had broken the chair'; ሌባው፡ ሰርቆ፡ የነበረውን፡ ዕቃ፡ ሁሉ፡ በፈቃዱ፡ መለሰ፡ lebaw särqo yänäbbäräwən əqa hullu bäfäqadu mälläsä 'the thief voluntarily returned all the things he had stolen'.

In a negative relative clause or in a subordinate negative clause, the negative element is used with the auxiliary näbbärä. Example: እሱ፡ መጽሐፉን፡ መልሶ፡ እንዳልነበረ፡ አውቃለሁ፡ əssu mäṣhafun mälləso əndalnäbbärä awqallähʷ 'I know that he had not returned the book'; ወንበሩን፡ ሰብሮ፡ ስላልነበረ፡ አባቱ፡ ሳይገርፈው፡ ቀረ፡ wänbärun säbro səlalnäbbärä abbatu saygärfäw qärrä 'his father did not punish him because he had not broken the chair'; ሠርቶ፡ ላልነበረው፡ በበላሽ፡ ገንዘብ፡ ሰጡት። särto lalnäbbäräw bäbəlaš gänzäb säṭṭut 'they gave for nothing money to the one who had not worked'.

The interrogative pluperfect is expressed by the gerundive with ነበር näbbär, the interrogation being expressed by raising the voice.

Example: ምሳ፡ ደርሶ፡ ነበር፡ məsa därso näbbär 'had the lunch arrived?'. For the affirmative, the answer is: ደርሶ፡ ነበር፡

därso näbbär 'it had arrived'; for the negative, አልደረሰም፡ ነበር፡ aldärräsäm näbbär 'it had not arrived'.

In case the speaker expects a positive answer, the pluperfect is expressed by the gerundive followed by አልነበረም alnäbbäräm, that is, the negative of ነበረ näbbärä. Thus, ያኔ፡ ስትመጣ፡ ጽፎ፡ አልነበረም፡ yanne setmäṭa ṣefo alnäbbäräm 'when you arrived here, had not he written?' While the answer to the question may be 'yes' or 'no', the speaker expects a positive answer. For the affirmative, the answer is ጽፎ፡ ነበር ṣefo näbbär 'he had written'; for the negative, the answer is አልጻፈም፡ ነበር፡ alṣafäm näbbär 'he had not written'.

44.2. The gerundive with ይሆናል yehonal

The simple gerundive followed by ይሆናል yehonal expresses the idea of possibility or probability for the past in the main clause.

Example: ይህ፡ መርዝ፡ ገድሎት፡ ይሆናል፡ yeh märz gädlot yehonal 'this poison may have killed him'.

In interrogative sentences, the simple gerundive is followed by ይሆን፡ yehon for the past. Example: ይህ፡ መርዝ፡ ገድሎት፡ ይሆን፡ yeh märz gädlot yehon '(do you think) this poison may have killed him?'

44.3. The gerundive with ኑርዋል nurwal

The simple gerundive followed by ኑርዋል nurwal (that is, the compound gerundive of ኖረ፡ norä) expresses for the past an action contrary to expectation. It is used only in the main clause. Example: ምሳውን፡ በልቶ፡ ኑርዋል፡ mesawen bälto nurwal 'so he has eaten his lunch'.

45. COMPOUND GERUNDIVE

The compound gerundive is formed by the combination of the gerundive with the verb አለ allä (§). In this combination, አለ allä keeps its original suffixes only in the singular, 1st common (as አለሁ፡ alläh^{w}) and in the sg. 3rd feminine (as አለች alläčč). In all the other forms, it has the shortened form -al.[1]

The bases of the various types are the same as those of the simple gerundive.

The forms of the compound gerundive are:

		Type A		Type B	
Sg.	3m.	ሰብሯል	säbr^{w}al[2]	ፈልጓል	fälləg^{w}al
	3f.	ሰብራለች	säbralläčč	ፈልጋለች	fälləgalläčč
	2m.	ሰብረሃል	säbrähal	ፈልገሃል	fälləgähal
	2f.	ሰብረሻል	säbräšal	ፈልገሻል	fälləgäšal
	1c.	ሰብሬያለሁ	säberre^{y}alläh^{w}[3]	ፈልጌያለሁ	fälləgge^{y}alläh^{w}
Pl.	3c.	ሰብረዋል	säbräwal	ፈልገዋል	fälləgäwal
	2c.	ሰብራችኋል	säbraččəh^{w}al[4]	ፈልጋችኋል	fälləgaččəh^{w}al
	1c.	ሰብረናል	säbränal	ፈልገናል	fälləgänal

Type C: ማርኳል marh^{w}al, ማርካለች markalläčč, and so on.

Remarks on the various forms

The 3rd masc. singular comes from säbro - al and is pronounced and written säbr^{w}al ሰብሯል , with insertion of w and loss of o of säbro. Note that the radical of the last verb is written with the wa- symbol. It is also written ሰብሮአል keeping the original composition of ሰብሮ + አል

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[1] In the Amharic of Godjam, it has the form አለ allä instead of the shortened form -al.

[2] Also written ሰብሮአል; ፈልጎአል፡

[3] Also ሰብርያለሁ säberre^{y}alläh^{w}, and ሰብሬአለሁ፡
Likewise ፈልግያለሁ· fälləgə^{y}alläh^{w} and ፈልጌአለሁ

[4] Also written ሰብራችሁአል; ፈልጋችሁአል፡

For the 3rd fem. sg., note the elision of one a vowel, the combination of säbra-alläčč becoming säbralläčč, written ሰብራለች፡

The 2nd masc. sg. ሰብረሃል säbrähal has the normal derivation from ሰብረህ-አል säbräh-al, written ሰብረሃል

The 2nd fem. sg. ሰብረሻል säbräšal has the normal derivation from ሰብረሽ-አል säbräš-al, written ሰብረሻል።

In the 1st common singular, a glide semi-vowel y is introduced in pronunciation as well as in writing between the final vowel -e of the gerundive and the initial vowel a- of the verb አለሁ allähʷ. The form is thus säberreʸallähʷ ሰብሬያለሁ from säberre + allähʷ. It is also pronounced and written ሰብርያለሁ፡ säberrəʸallähʷ with -əya for -eya. The orthography ሰብሬአለሁ keeps the original composition of ሰብሬ + አለሁ፡

The vowel e of the 1st person common sg., after a palatal consonant is elided in the pronunciation. Thus, with a palatal consonant, the forms are wäseǧǧallähʷ ወስጃለሁ from wässeǧǧe-allähʷ; lämmeññallähʷ ለምኛለሁ from lämmeññe-allähʷ; käfeyyallähʷ ከፍያለሁ from käfeyye-allähʷ, from ከፈለ käffälä. The forms with a palatal consonant can also be written ወስጄአለሁ, ለምኜአለሁ, ከፍዬአለሁ keeping the original composition; its pronunciation, however, is wäseǧǧallähʷ, lämmeññallähʷ, and so on.

The 3rd com. pl. ሰብረዋል säbräwal has the normal derivation from ሰብረው + አል säbräw-al, written ሰብረዋል።

In the 2nd com. pl., there is a combination of the spoken form säbraččuh followed by -al, thus säbraččuhal. This form can also be pronounced säbraččəhʷal. The normal spelling ሰብራችኋል expresses this last pronunciation. A variant spelling is ሰብራችሁአል keeping the original composition.

The 1st com. pl. ሰብረናል säbränal has the normal derivation from ሰብረን — አል säbrän-al, written ሰብረናል፡

For the compound gerundive with the object suffix pronouns, see § 46.1.2.

45.1. Meaning and Usage of the Compound Gerundive

While the compound gerundive is composed of the simple gerundive and አለ allä, the meaning of the compound gerundive is in no relation with that of the simple gerundive.

In order to understand the meaning of the compound gerundive, it would be convenient to refer back to the meaning of the perfect. Both the compound gerundive and the perfect refer to an action in the past, but whereas the perfect expresses an action in the past at a definite point in time, the compound gerundive expresses an action that may have started in the past but whose outcome continues into the present. A convenient expression for this type of action is the term 'resultative', that is to say, the results of the action started in the past are evident at the time of speaking. Thus, for instance, ወንድሜ፡ የዛሬ፡ ሳምንት፡ አዲስ፡ አበባ፡ ደረሰ፡ wändəmme yäzare sammənt addis abäbä därräsä 'my brother arrived in Addis Ababa a week ago', the perfect indicating that the action took place a week ago without any implication for the present. The sentence ወንድሜ፡ አዲስ፡ አበባ፡ ደርሷል፡ wändəmme addis abäbä därsʷal means 'my brother has arrived in Addis Ababa and is still here', the compound gerundive indicating that the results of the action started in the past are evident at the time of speaking. Or ጦርነቱ፡ የዛሬ፡ አሥር፡ ዓመት፡ አለቀ ṭorənnätu yäzare assər amät alläqä 'the war ended ten years ago', but ጦርነቱ፡ አልቋል ṭorənnätu alqwal means 'the war is over'. Or

ዕዳዬን፡ ከፈ̈ልኩ፡ edayen käffälku 'I paid my debt, I have paid my debt' reporting an event in the past, but ዕዳዬን፡ ከፍ̈ያ̈ለሁ፡ edayen käfeyyallähʷ 'I have paid up my debt' (and feel at present free of debt).

In verbs expressing a quality or a continuous state such as ደ̈ከመ däkkämä 'to be tired', ቆመ qomä 'to stand up and remain standing', ተቀ̈መጠ täqämmäṭä 'to sit down and remain sitting', ደረ̈ሰ därräsä 'to be ready', or 'to arrive and be there', the compound gerundive is translated into English by the verb 'is' and the expression appropriate to the Amharic verb. Examples: ምሳ፡ ደርሷል məsa därsʷal 'lunch is ready'; ፈረሴ፡ በጣም ደክሟል färäse bäṭam däkmʷal 'my horse is very tired'; እሱ፡ አሁን፡ ቆሟል əssu ahun qumʷal 'he is standing now'; ውሃው፡ በርዷል፡ wəhaw bärdʷal 'the water is cold'.

The compound gerundive has no negative form. The negative for the above mentioned meanings is expressed by the negative perfect.[1] Thus, in the positive ምሳ፡ ደርሷል፡ məsa därsʷal 'is the lunch ready?', but in the negative አልደረሰም፡ aldärräsäm 'it is not ready'.

In a negative interrogative, the negative perfect is used if the speaker expects either a positive or negative answer. Indeed, in a question such as ምሳ፡ አልደረ̈ሰም፡ məsa aldärräsäm 'isn't lunch ready?', the answer can be either ደርሷል፡ därswal 'it is ready', or አልደረ̈ሰም aldärräsäm 'it is not ready'.

If the speaker expects a positive answer, the question will be expressed in the negative by the gerundive followed by የለም፡ yälläm or የለ yällä. [Since የለም yälläm or የለ፡ yällä is the negative of አለ allä, the combination of the gerundive with የለም yälläm lies within the domain of the compound gerundive]. Thus, ምሳ፡ ደርሶ፡ የለም mesa därso yälläm 'isn't lunch ready?', or 'lunch is ready, isn't it?'. While the answer to this question may be 'yes' or 'no', the speaker expects a positive answer. Note that for the positive, the answer is አዎን፡ ደርሷል፡ awon därsʷal 'yes, it is ready'; for the negative, the answer is የለም፡ አልደረሰም yälläm aldärräsäm 'no, it is not ready'.

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[1] In Gojjam, the negation is expressed by the negative simple gerundive. Thus, አልደርሶም aldärsom 'he has not arrived'.

45.2. The gerundive with አለ allä in a subordinate clause

When the compound gerundive is used in a subordinate clause, the conjunction of subordination is prefixed to አለ allä. In this case አለ allä is either conjugated in agreement with the form of the gerundive or has the fixed form አለ allä. No other word can be placed between the gerundive and the subordinate form of አለ allä.

As for the tense of the subordinate clause (that is, of the gerundive followed by the conjunction + አለ allä) it depends on the tense of the main clause. Thus, the gerundive + ሳለ sallä (meaning 'although ...') expresses the pluperfect if the verb of the main clause is in the perfect. Examples ቡና፡ ጠጥቶ፡ ሳለ፡ ደገመችው፡ bunna täṭṭəto sallä däggämäččəw 'although he had drunk coffee she gave him another one'; ሰርቆ፡ ሳለ፡ ሳይቀጥቱት፡ ቀሩ፡ särqo sallä sayqäṭut qärru 'although he had stolen, they did not punish him'.

With the action-state verbs,[1] the subordinate clause (that is, the gerundive followed by the conjunction + አለ allä) expresses a continuous simultaneous state, the tense depending on the tense of the main clause.

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[1] An 'action-state verb' is a verb that expresses an action and a state. This is the case of verbs such as ቆመ qomä 'stand up and remain standing', ተቀመጠ täqämmätä 'sit down and remain sitting', ለበሰ läbbäsä 'put on a dress and wear it', ደረሰ därräsä 'arrive and be there

Examples for the main action in the past: ቆሞ፡ሳለ፡ጣራው፡ወደቀ qumo sallä ṭaraw wäddäqä 'the roof fell while he was standing' (the conjunction ሰ se is prefixed to አለ allä, the form being ሳለ፡ sallä); ቆሞ፡እንዳለ፡ጣራው፡ወደቀ፡ qumo endallä ṭaraw wäddäqä 'as he was sitting, the roof fell' (the conjunction እንደ፡ endä is prefixed to አለ allä, the form being እንዳለ endallä). In both examples the antecedent action of standing continues until the action of the main verb occurs; therefore, the usage of the compound gerundive.

[Note the difference between the sentence ቆሞ፡ሳለ፡ጣራው፡ወደቀ፡ qumo sallä ṭaraw wäddäqä 'the roof fell while he was standing', that is to say, the action of standing continues until the time the roof fell, and a sentence ሲቆም፡ጣራው፡ወደቀ siqom ṭaraw wäddäqä 'the roof fell while he was in the process of standing', that is to say, the action of standing expressed by the subordinate simple imperfect did not continue until the action of the main clause (that is, the falling of the roof) took place.]

An example for the main action is the present-future: ቆሞ፡ሳለ፡ እደርስበታለሁ፡ qumo sallä edärsebbätalläh^w 'I will get him while he is still standing'. Note the difference between the above mentioned sentence and ሲቆም፡ እደርስበታለሁ siqom edärsebbätalläh^w 'I will get him while he is in the process of standing'.

46. THE VERB WITH OBJECT SUFFIX PRONOUNS

If the direct object, and occasionally the indirect object, is a pronoun, it is expressed by various elements suffixed to the verbal form. These elements are called 'object suffix pronouns'.

The object suffix pronouns are used mainly for the direct object: ሰበረው፡ säbbäräw 'he broke it'. However, with certain verbs, the object suffix pronouns also express the indirect object. Thus, for instance, ነገረኝ ፡ näggäräňň 'he told me', ሰጠኝ sättäňň 'he gave me', መሰለኝ mässäläňň 'it seemed to me', አሳየው ፡ asayyäw 'he showed him', ከፈለት ፡ käffälat 'he paid her'. The above suffix pronouns serve, indeed, for the expression of the indirect object since they can be substituted in Amharic itself by the prepositions used for the indirect object. Thus, መጽሐፉን፡ለኔ፡እንጂ፡ላንተ፡አልሰጠም፡ mäṣhafun läne ənǧi lantä alsäṭṭäm 'he gave the book to me, but not to you'.

With certain verbs the object suffix pronouns also serve for the expression of the prepositional relative 'from'. Thus, መጽሐፉን፡ገዛኝ፡ mäṣhafun gäzzaňň 'he bought the book from me'; ቅቤ፡ ወጣው qəbe wäṭṭaw 'butter came out from it'; ብዙ፡ ደም፡ ወረደው፡ (or ፈሰሰው) bəzu däm wärrädäw (or fässäsäw) 'a lot of blood came out from it'; ልመናየን፡ አልተቀበለኝም፡ ləmmanayen altäqäbbäläňňəm 'he did not accept my request from me.'

The object suffix pronoun of the 3rd sg. masc. 'him' varies in consonant according to the ending of the verbal form whereas the object suffix pronouns of all the other persons change their vowel according to the ending of the verbal form but the consonants remain the same.

The following table illustrates the object suffix pronouns for all the persons.

Singular:	1st com.	'me'	: *-ňň*, *-əňň*, *-äňň*
	2nd masc.	'you'	: *-h*, *-əh*
	2nd fem.	'you'	: *-š*, *-əš*
	3rd masc.	'him'	: *-w*, *-əw*, *-äw*, *-t*, *-ət*
	3rd fem.	'her'	: *-at*, *-^{y}at*, *-^{w}at*
Plural:	1st com.	'us'	: *-n*, *-ən*, *-än*
	2nd com.	'you'	: *-aččəhu*, *-^{y}aččəhu*, *-^{w}aččəhu*
	3rd com.	'them'	: *-aččäw*, *-^{y}aččäw*, *-^{w}aččäw*
	2nd respect	'You'	: *-wo* (or *-wot*), *-əwo* (or *-əwot*)
	3rd respect	'Him'	: *-aččäw*, *-^{y}aččäw*, *-^{w}aččäw*

Here are a few general remarks on the object suffix pronouns.

Wherever the object suffix pronoun is -C (C=consonant) and *-əC* (as in the case of *-h*; *-əh*; *-š*: *-əš*; *-wo*: *-əwo*), the -C is attached to a verbal form ending in a vowel, whereas the -əC is attached to a verbal form ending in a consonant.

Wherever the object suffix pronoun is -C, -əC, -äC (as in the case of *-ňň*: *-əňň*: *-äňň*; *-n*: *-ən*: *-än*; *-w*, *-əw*, *-äw*), the C is attached to a verbal form ending in a vowel, -əC is attached to a verbal form ending in the suffixes *-č*, *-š*, *-w*, whereas -äC is attached to a verbal form ending in any other consonant.

Wherever the object suffix pronoun begins with a vowel or with *-^{y}* followed by a vowel or with *-^{w}* followed by a vowel (as in the case of *-at*: *-^{y}at*: *-^{w}at*; *-aččəhu*: *-^{y}aččəhu*; *-^{w}aččəhu*; *-aččäw*: *-^{y}aččäw*: *-^{w}aččäw*), the object suffix pronoun beginning with a vowel is attached to a verbal form ending in a consonant followed by *-ä*, *-a*, these two vowels being then elided; the object suffix pronoun beginning with -y is attached to a verbal form ending in -e, -i; the object suffix pronoun beginning with -w, is attached to a verbal form ending in -o, -u.

Special mention should be made of the suffix pronoun of the sg. 3rd masc. -t, -ət which is an allomorph of the suffix pronoun -w (-əw, -äw). Indeed, t is used after -u, -o whereas -ət is used after -w.

Object suffix pronouns will not be discussed here in the usual order. Instead, they will be classified according to their treatment.

Object	Endings of the Verbal Form	
	vowel (1)	consonant (2)
you (s.m.)	näggärä-h ነገረህ 'he told you' (m.)	näggäräčč-əh ነገረችህ 'she told you' (m.)
you (s.f.)	näggärä-š ነገረሽ 'he told you (f.)	näggäräčč-əš ነገረችሽ 'she told you' (f.)

The object suffix pronoun for 'you' (sing., masc., fem.) consists of a consonant only (-h, -š, respectively) if the verb ends in any vowel (no. 1).

The object suffix pronouns for 'you' (sing., masc., fem.) consist of əC (C-consonant, that is, -əh, -əš) if the verb form ends in any consonant (no. 2).

Object	Endings of the Verbal Form		
	vowel (1)	-č, -š (2)	any other consonant (3)
me	näggärä-ňň ነገረኝ 'he told me'	näggäräčč-əňň ነገረችኝ 'she told me'	ነገርከኝ፡ näggärk-äňň 'you told me'
us	näggärä-n ነገረን 'he told us'	näggärš-ən ነገርሽን 'you told us' (f.)	ነገርከን፡ näggärk-än 'you told us'
him	näggärä-w ነገረው 'he told him' [näggäru-t ነገሩት 'they told him']	näggäräčč-əw ነገረችው 'she told him'	ነገርከው näggärk-äw 'you told him' ነግረውት [nägräw-ət 'they telling him']

The object suffix pronouns for 'me, us, him' consist of a consonant only (-ňň, -n, -w, respectively) if the verb form ends in a vowel (no. 1). Note, however, that if the verb form ends in -u, the object suffix pronoun of the 3rd person 'him' has allomorph - ት -t.

The object suffix pronouns consist of -əC (-əňň, -ən, -əw) if the verb form ends in the subject suffixes -č, -š (no. 2).

The object suffix pronouns consist of -äC (-äňň, -än, -äw) if the verb form ends in any other consonant (no. 3). Note, however, that if the verb form ends in - -w, the object suffix pronoun of the 3rd person 'him' is -ət.

The object suffix pronoun for 'her, you (pl.), them' is -t, -ččəhu, -ččäw, respectively, if the verb form ends in -a (no. 1).

The object suffix pronoun is -at, -aččəhu, -aččäw if the verb form ends in -ä; this -ä is omitted when these object suffix pronouns are added (no. 2).

The object suffix pronoun is -^{y}at, -^{y}aččəhu, -^{y}aččäw if the verb form ends in -i, -e (no. 3). For ending -e, see § 43.

The object suffix pronoun is ^{w}at, -^{w}aččəhu, -^{w}aččäw if the verb form ends in -u, -o (no. 4).

The object suffix pronoun is -at, -aččəhu, -aččäw if the verb form ends in any consonant (no. 5).

The object suffix pronoun of the form of respect 'You' is -^{w}ot (also -^{w}o) regardless of the verbal ending. Thus, näggärä-^{w}ot ነገ̈ረዎት, näggärk-^{w}ot ነገ̈ርክዎት

Object	Endings of the Verbal Form				
	-a (1)	-ä (2)	-i, -e (3)	-u, -o (4)	consonant (5)
her	sämma-t ሰማት 'he heard her'	(näggärä) näggär-at ነገራት 'he told her'	tənägri-ʸat ትነግሪያት '(that) you tell her'	näggäru-ʷat ነገሯት 'they told her'	näggärk-at ነገርካት 'you told her'
you (pl.)	sämma-ččəhu ሰማችሁ 'he heard you'	näggär-aččəhu ነገራችሁ 'he told you'	nägərre-ʸaččəhu ነግሬያችሁ 'I having told you'	nägro-ʷaččəhu ነገሯችሁ 'he having told you'	näggäräčč-aččəh ነገረቻችሁ 'she told you'
them Him Her	sämma-ččäw ሰማቸው 'he heard them' 'he heard Him' 'he heard Her'	näggär-aččäw ነገራቸው 'he told them' 'he told Him' 'he told Her'	tənägri-ʸaččäw ትነግሪያቸው '(that) you tell them' '(that) you tell Him' '(that) you tell Her'	näggäru-ʷaččäw ነገሩዋቸው 'they told them' 'they told Him' 'they told Her'	näggärk-aččäw ነገርካቸው 'you told them' 'you told Him' 'you told Her'

TABLE OF OBJECT SUFFIX PRONOUNS

WITH A VERB

Suffix Pronouns	VERBAL ENDINGS		
	Consonant	Prepalatalized š, č	Consonant w
	ይንገር yəngär 'may he tell'	ነገራች näggäräčč 'she told'	ነግረው nägräw 'they having told
'me'	ይንገረኝ yəngär-aňň	ነገራችኝ näggäräčč-əňň	ነግረውኝ nägräw-əňň
'you' (masc.)	ይንገርህ yəngär-əh	ነገራችህ näggäräčč-əh	ነግረውህ nägräw-əh
'you' (fem.)	ይንገርሽ yəngär-əš	ነገራችህ näggäräčč-əš	ነግረውሽ nägräw-əš
'him'	ይንገረው yəngär-äw	ነገራችው näggäräčč-əw	ነግረውት nägräw-ət
'her'	ይንገራት yəngär-at	ነገራቻት näggäräčč-at	ነግረዋት nägräw-at
'us'	ይንገረን yəngär-än	ነገራችን näggäräčč-ən	ነግረውን nägräw-ən
'you'	ይንገራችሁ yəngär-aččəhu	ነገራቻችሁ näggäräčč-aččəhu	ነግረዋችሁ nägräw-aččəhu
'them'	ይንገራቸው yəngär-aččäw	ነገራቻቸው näggäräčč-aččäw	ነግረዋቸው nägräw-aččäw
'You'	ይንገርዎ yəngär-äʷo	ነገራችዎ näggäräčč-əʷo	ነግረዎ nägräw-wo
'Him'	ይንገራቸው yəngär-aččäw	ነገራቻቸው näggäräčč-aččäw	ነግረዋቸው nägräw-aččäw

Suffix Pronouns	VERBAL ENDINGS		
	ä ነገረ näggärä 'he told'	a ነግራ nägra 'she having told'	e ነግሬ nägərre 'I having told'
'me'	ነገረኝ näggärä-ňň	ነግራኝ nägra-ňň	-----
'you' (masc.)	ነገረህ näggärä-h	ነግራህ nägra-h	ነግሬህ nägərre-h
'you' (fem.)	ነገረሽ näggärä-š	ነግራሽ nägra-š	ነግሬሽ nägərre-š
'him'	ነገረው näggärä-w	ነግራው nägra-w	ነግሬው näggərre-w
'her'	ነገራት näggär-at	ነግራት nägr-at	ነግሬያት nägərre-ʸat, ነግርያት nägərrə-ʸat
'us'	ነገረን näggär-än	ነግራን nägra-n	-----
'you'	ነገራችሁ näggär-aččəhu	ነግራችሁ nägr-aččəhu	ነግሬያችሁ nägərre-ʸaččəhu, ነግርያችሁ nägərrə-ʸaččəhu
'them'	ነገራቸው näggär-aččäw	ነግራቸው nägr-aččäw	ነግሬያቸው nägərre-ʸaččäw, ነግርያቸው nägərrə-ʸaččäw
'You'	ነገረዎ näggärä-wo	ነግራዎ nägra-wo	ነግሬዎ nägərre-wo
'Him'	ነገራቸው näggär-aččäw	ነግራቸው nägra-ččäw	ነግሬያቸው nägərre-ʸaččäw ነግርያቸው nägərrə-ʸaččäw

Suffix Pronouns	VERBAL ENDINGS		
	i ንገሪ nəgäri 'tell' (fem.)	u ነገ̈ሩ näggäru 'they told'	o ነግሮ nägro 'he having told'
'me'	ንገሪኝ nəgäri-ňň	ነገ̈ሩኝ näggäru-ňň	ነግሮኝ nägro-ňň
'you' (masc.)	-----	ነገ̈ሩህ näggäru-h	ነግሮህ nägro-h
'you' (fem)	-----	ነገ̈ሩሽ näggäru-š	ነግሮሽ nägro-š
'him'	ንገሪው nəgäri-w	ነገ̈ሩት näggäru-t	ነግሮት nägro-t
'her'	ንገሪያት nəgäri-^{y}at, ንገርያት nəgär-yat	ነገሩዋት näggäru-wat, ነገ̈ርዋት, ነገ̈ሯት näggär-^{w}at	ነግሮዋት nägro-wat, ነግሯት nägr-wat
'us'	ንገሪን nəgäri-n	ነገ̈ሩን näggäru-n	ነግሮን nägro-n
'you'	-----	ነገሩዋችሁ näggäru-^{w}aččəhu ነገ̈ርዋችሁ, ነገ̈ሯችሁ näggär-waččəhu	ነግሮዋችሁ nägro-waččəhu ነግርዋችሁ, ነግሯችሁ nägr-waččəhu
'them'	ንገሪያቸው nəgäri-^{y}aččäw ንገርያቸው nəgär-^{y}aččäw	ነገ̈ሩዋቸው näggäru-^{w}aččäw ነገ̈ርዋቸው, ነገሯቸው näggär-waččäw	ነግሮዋቸው nägro-^{w}aččäw ነግርዋቸው, ነግሯቸው nägr-^{w}aččäw
'You'	-----	ነገሩዎ näggäru-wo	ነግሮዎ nägro-wo
'Him'	ንገሪያቸው nəgäri-^{y}aččäw, ንገርያቸው nəgär-yaččäw	ነገ̈ሩዋቸው näggäru-waččäw, ነገ̈ርዋቸው, ነገ̈ሯቸው näggär-waččäw	ነግሮዋቸው nägro-^{w}aččäw ነግርዋቸው, ነግሯቸው nägr-^{w}aččäw

46.1. THE OBJECT SUFFIX PRONOUNS WITH THE COMPOUND VERB FORMS

In the compound verb forms, that is, the compound imperfect and the compound gerundive, the object suffix pronouns are placed between the principal verb and አለ̈ *-allä*.

46.1.1. Compound Imperfect with object suffix pronouns

In the compound imperfect, the object suffix pronouns are placed between the simple imperfect and አለ̈ *-allä*. The forms of the object suffix pronouns and the ways of their being joined to the verbal forms follow the same pattern as in the simple imperfect, that is to say, the suffix pronouns will vary slightly depending on the consonantal or vocalic ending of the verbal forms (see § 46).

Special attention should be given to the 3rd and 2nd plural. Indeed, in the 3rd plural, common, *yənägrallu* ይነግራሉ̈ there are two features to be noted when the verbal form is used with suffix pronouns. These are: 1. *-allu* becomes *-al(l)*; and 2. the principal verb has the suffix *-u*.[1] The suffix pronoun is then added to ይነግሩ *yənägru* which is followed by *-al*. Thus, for instance, 'they tell him' *yənägrutal* ይነግሩታል from *yənägru-t-al*; 'they tell you' *yənägruhal* ይነግሩሃል from *yənägru-h-al*.

In the 2nd plural common ትነግራላ̈ች̈ሁ : *tənägrallaččəhu*, the principal verb has the form ትነግሩ : *tənägru*.[2] The suffixed pronoun is then added to ትነግሩ *tənägru* which is followed by *-allaččəhu*. Thus, for instance, 'you tell him' *tənägrutallaččəhu*

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[1] The suffix *-u* represents the original suffix of the simple imperfect (see § 36).

[2] The suffix -u represents the original suffix of the simple imperfect (§ 36).

ትነግሩታላችሁ from tənägru-t-allaččəhu; 'you tell her'
tənägrʷatallaččəhu ትነግሯታላችሁ from tənägru-ʷat-allaččəhu.

TABLE OF THE SUFFIX PRONOUNS WITH THE IMPERFECT

	ይነግራል* yənägral 'he tells'	ትነግሪያለሽ tənägriʸalläš 'you (f.) tell'	ይነግራሉ** yənägrallu 'they tell'
'me'	ይነግረኛል yənägräññal	ትነግሪኛለሽ tənägriññalläš	ይነግሩኛል yənägruññal
'you' (m.)	ይነግርሃል yənägrəhal	-	ይነግሩሃል yənägruhal
'you' (f.)	ይነግርሻል yənägrəšal	-	ይነግሩሻል yənägrušal
'him'	ይነግረዋል yənägräwal	ትነግሪዋለሽ tənägriwalläš	ይነግሩታል yənägrutal
'her'	ይነግራታል yənägratal	ትነግሪያታለሽ *** tənägriyatalläš	ይነግሯታል yənägrwatal
'us'	ይነግረናል yənägränal	ትነግሪናለሽ: tənägrinalläš	ይነግሩናል yənägrunal
'you' (pl.)	ይነግራችኋል yənägraččəhʷal		ይነግሯችኋል yənägrwaččəhʷal
'them'	ይነግራቸዋል yənägraččäwal	ትነግሪያቸዋለሽ *** tənägriʸaččäwalläš	ይነግሯቸዋል yənägrwaččäwal
'You'	ይነግረዎታል yənägräwotal		ይነግሩዎታል: yənägruwotal
'Him'	ይነግራቸዋል yənägraččäwal	ትነግሪያቸዋለሽ *** tənägriʸaččäwalläš	ይነግሯቸዋል yənägrwaččäwal

* The object suffix pronouns used with ይነግራል yənägr-al (going back to a simple imperfect ይነግር yənägr ending in a consonant) will be the same with ትነግራለህ tənägralläh (sg. 2nd masc.), ትነግራለች tənägralläčč (sg. 3rd fem.) እነግራለሁ: ənägrallähu (sg. 1st com.), እንነግራለን: ənnənägrallän (pl. 1st com.), since all these verbal forms go back to a simple imperfect - ነግር -nägr ending in a consonant.

** The object suffix pronouns used with ይነግራሉ፡ yənägrallu (going back to a simple imperfect ይነግሩ yənägru ending in -u) will be the same with ትነግራላችሁ = tənägrallaččəhu (pl. 2nd com.) since this last verbal form also goes back to a simple imperfect ትነግሩ tənägru ending in -u.

*** The vowel after the last radical can also be ə; thus ትነግርያታለሽ tənägrəyatalläš.

46.1.2. Compound gerundive with object suffix pronouns

In the compound gerundive the object suffix pronouns are placed between the simple gerundive and አለ allä. Example: መጽሐፉን፡ እንዲመልስ፡ ነግሮናል mäṣhafun əndimälləs nägronal 'he told us that he would return the book'.

The compound gerundive of the 3rd masc. sg. with the various suffix pronouns will serve as illustration for the usage.

Singular

ሰብሮታል	säbrotal	'he has broken him',	from säbro-t-al
ሰብሯታል	säbrʷatal	'he has broken her',	from säbro-at-al
ሰብሮሃል	säbrohal	'he has broken you'(m.),	from säbro-h-al
ሰብሮሻል	säbrošal	'he has broken you'(f.),	from säbro-š-al
ሰብሮኛል	säbroňňäl	'he has broken me',	from säbro-ňň-al
ሰብሯቸዋል	säbrʷaččäwal	'he has broken them',	from säbro-aččäw-al
ሰብሯችኋል	säbrʷaččəhʷal	'he has broken you'(pl.)	from säbro-aččəhu-al
ሰብሮናል	säbronal	'he has broken us',	from säbro-n-al

USAGE OF THE OBJECT SUFFIX PRONOUNS

Amharic most frequently expresses the direct object by suffixing the element -n of the direct object to the noun and by using at the same time the object suffix pronouns with the verb. Examples: 'A mule kicked the official' is most normally rendered by በቅሎ፡ ሹሙን፡ ረገጠችው bäqlo šumun räggätäččäw, lit. 'a-mule the-official-n she-kicked-him', the direct object being expressed by the element -n (ሹሙን šum-u-n) and by the object suffix pronouns (ረገጠችው räggätäčč-əw), but also በቅሎ፡ ሹሙን፡ ረገጠች፡ bäqlo šumun räggätäčč, lit. a-mule the official-n she-kicked'.

Likewise, the indirect object is expressed by the element ለ lä of the indirect object prefixed to the noun and by using at the same time the (indirect) object suffix pronouns with the verb. Thus, ሁለት፡ ሹራብ፡ ስለነበሯት፡ አንዱን፡ ለእህቷ፡ ሰጠቻት hulätt šurrab səlänäbbärat andun lä-əhətʷa säṭṭäččat 'because she had two sweaters, she gave one to her sister', lit. 'two sweater(s) because-was-to-her one to-her-sister she-gave-her'.

46.3. Special usage of the object suffix pronouns

With verbs whose transitive action refers to a part of the body (that is to say, the part of the body is a direct object), the noun designating the part of the body will have the possessive suffix pronouns and the verb will have the object suffix pronouns, both kinds of suffix pronouns agreeing in gender, number and person. The noun itself takes the element -ን -n. Note that English would disregard the object suffix pronoun and would render only the possessive suffix pronouns.

Example: እግርህን፡ ጥርሙስ፡ ይቈርጥሃል፡ *əgerhən* *ṭärmus* *yəqʷärṭəhal*[1] 'broken pieces of glass will cut your foot', lit. 'your-foot-*n* broken-pieces-of-glass will-cut-you' (the possessive suffix - ህ -*h* 'your' of እግርህን፡ *əgerhən* 'your foot' agreeing with the object suffix pronoun - ህ -*h* 'you' in ይቈርጥሃል፡ *yəqʷärṭəhal* 'it will cut you'); እግሩን፡ ጥርሙስ፡ ይቈርጠዋል *əgrun* *ṭärmus* *yəqʷärṭäwal* 'broken pieces of glass will cut his foot', lit. 'his-foot-*n* broken-pieces-of-glass will-cut-him (the possessive suffix -*u* 'his' of እግሩን፡ *əgrun* 'his-foot' agreeing with the object suffix pronouns - ው -*w* 'him' of ይቈርጠዋል *yəqʷärṭäwal* 'it will cut him').

The same usage is encountered with impersonal verbs. Thus, ራሴን፡ አመ̈መኝ̈ *rasən* *ammämaňň* 'I have a headache', lit. 'my-head-*n* it-pained-me'; ራሱን፡ አመ̈መው *rasun* *ammämäw* 'he has a headache', lit. 'his-head-*n* it-pained-him'. (For the impersonal verbs, see § 51.)

47. VERBALS

There are forms derived from the Amharic verb that take nominal morphemes.

These forms will be called 'verbals'. The verbals are: the participle, the verbal noun, the instrumental, and the noun of manner for which see § 65.1.

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[1] The language also uses the structure እግርህን፤ ጥርሙስ፡ ይቈርጠዋል *əgarhən* *tärmus* *yəqʷärṭäwal*, lit. 'your-foot-*n* broken-pieces-of-glass will-cut-it'.

48. PARTICIPLE

The form of the participle for type A is ሰባሪ säbari, for type B ፈላጊ fällagi, that is to say, the 1st radical has the vowel ä, the 2nd radical has the vowel a, and the 3rd radical has the vowel i. Note that in type B, the 2nd radical is geminated.

The participle of type C is ማራኪ maraki.

The vowel i of the 3rd radical will cause palatalization of a last radical dental or sibilant. The vowel i is most normally absorbed in the palatal. Thus, ከሳሽ käsäš from *ከሳሲ käsasi 'plaintiff'; ሰላይ sällay 'spy' from *ሰላሊ sällali.

There are, however, participles without palatalization of a final dental or sibilant. Thus, ደራሲ därasi 'author', አናጢ anaṭi 'carpenter', ከሃዲ kähadi 'traitor'. These agents are mainly learned words inherited from Geez.

48.1. Usage of the participle

The participle can be used as a qualifier. Thus, ጠቃሚ፡ምክር ṭäqami məkər 'useful advice', ፈሳሽ፡ውሃ fäsaš wəha 'running water', አስፈላጊ፡ነገር asfällagi nägär 'a necessary thing', አዋቂ፡ሰው awaqi säw 'a learned man'.

This form can also be used for the expression of the agent. Thus, ደጋፊ däggafi 'supporter', ጠራጊ ṭäragi 'sweeper', ፈጣሪ fäṭari 'creator', ከሳሽ käsaš 'plaintiff'.

The participle, being a noun, takes the plural morpheme -očč of the nouns. It is also used with nominal suffixed pronouns.

Example with plural marker: ወላጆች wälağočč 'parents'.

Examples with nominal suffixed pronouns: ለሚደርስብኝ፡ ነገር፡ ሁሉ፡ ደጋፊዬ፡ እሱ፡ ነው lämmidärsəbbəňň nägär hullu däggafiye əssu näw 'for whatever happens to me, he is my supporter'; ከሳሾቻችን በቀጠሮ፡ አልቀረቡም፡ käsašoččaččən bäqäṭäro alqärräbum 'our plaintiffs did not come at the appointed time'.

While the participle is productive, it cannot automatically be formed from any verb to express an agent. Thus, for instance, from ሰረቀ särräqä 'steal', the agent will be expressed by ሌባ፡ leba 'thief' whereas ሰራቂ säraqi means 'he who steals'; or while ዳኛ däňňa means 'judge' (by profession), ፈራጅ färaǧ (participle of ፈረደ፡ färrädä 'judge') means 'he who judges' without being a professional judge.

49. VERBAL NOUN

The verbal noun is formed with the prefixed element መ mä-. The base for type A is -SBäR; for type B -FäLLäG; for type C -MaRäK.

Thus, from ሰበረ፡ säbbärä (type A), the verbal noun is መስበር፡ mäsbär; from ፈለገ fällägä (type B), the verbal noun is መፈለግ mäfälläg; from ማረከ marräkä (type C), the verbal noun is መማረክ፡ mämaräk.

As stated above, this form is originally a nominal form. It can best be translated into English by the gerund ending in -ing. Thus, መስበር mäsbär may mean 'the breaking' or 'the act of breaking'. In syntax, however, this form has retained some of its verbal character and may then be translated into English by the infinitive.

As a verbal noun, this form can be used as the subject or as the object of the sentence. It also takes the possessive suffixed pronouns, as well as various prepositions. (For አለ፡ alä, ያለ፡ yalä 'without, not', see below).

Examples of the verbal noun as subject: መግደል፡ ኃጢአት፡ ነው፡ mägdäl haṯiat näw 'killing is a sin', or 'to kill is a sin', or 'it is a sin to kill'.

Example of the verbal noun as direct object: አዳዲስ፡ ልብስ፡ መልበስ፡ ይወዳል፡ adaddis ləbs mälbäs yəwäddal 'he likes wearing new clothes'.

While in the last two examples the verbal noun served as subject and object, it also has a verbal function. Indeed, in sentences such as ልጁን፡ መምታት፡ ይወዳል፡ legun mämtat yewäddal 'he likes to hit the child'; አዳዲሱን፡ ልብስ፡ መልበስ፡ adaddisun ləbs mälbäs 'wearing the new clothes', the verbal nouns take a direct object, this direct object being indicated by the - ን -n.

If the verbal noun itself is a direct object, it can be translated in English by a direct object clause introduced by 'that'. Thus, ቤትዋ፡ መድረሷን፡ ነገረኝ betwa mädräswan näggäräňň 'he told me that she had arrived home', or 'he told me of her arriving home'.

Example of the verbal noun with possessive suffix pronouns: ቀይ፡ ሹራብ፡ መልበሴን፡ አልወደደችም፡ qayy šurrab mälbäsen alwäddädäččəm 'she did not like my wearing a red sweater', or 'she did not like me to wear a red sweater', መልበሴን፡ mälbäsen representing the verbal noun መልበስ mälbäs with the possessive suffix pronoun -e.

The verbal noun is used with prepositions. Example: ሌባው፡ ብዙ፡ ከብት፡ በመስረቁ፡ ዳኛው፡ ፈረደበት lebaw bəzu käbt bämäsräqu daññaw färrädäbbät 'because of the thief's stealing many cattle, the judge convicted him', or more freely, 'the judge convicted the thief because he stole much cattle'; ለመግደሉ፡ ማስረጃ፡ የላችሁም lämägdälu masräǧa yällaččəhum 'you have no proof for his killing'.

The verbal noun is also used with አለ alä or ያለ yalä 'without, not-', a preposition that is never used with a verb. Examples: ዕዳውን፡ አለመክፈሉን፡ አልሰማሁም ədawən alämäkfälun alsämmahum 'I did not hear his not paying his debt', or 'I didn't hear that he did not pay his debt'.

The preposition አለ alä can also be preceded by the preposition በ bä, the form being ባለ balä- 'because of not'.

Example: የገዛው፡ ሹራብ፡ ቀለም፡ ጥሩ፡ ባለመሆኑ፡ ሌላ፡ ሹራብ፡ ገዛ፡ yägäzzaw šurrab qäläm ṭəru balämähonu lela šurrab gäzza 'he bought another sweater because the sweater that he had bought did not have a nice color'.

As stated above, this form also has a verbal function and is then to be translated into English by the infinitive. This form may or may not be preceded by the element ለ lä. Thus, በሠርግ፡ ጊዜ፡ ልጃገረዶቹ፡ መዝፈን (or ለመዝፈን) ይፈልጋሉ፡ bäsärg gize ləǧagärädočču mäzfän (or lämäzfän) yəfälləgallu 'the girls want to dance at the wedding'; የቀደደውን፡ መጽሐፍ፡ መመለስ፡ (ለመመለስ)፡ አልደፈረም፡ yäqäddädäwən mäṣhaf mämälläs (or lämämälläs) aldäffäräm 'he did not dare to return the book he tore'.

Note that the complement of the verb ጀመረ ǧämmärä 'begin' is not introduced by the element ለ lä. Thus, መዝፈን፡ ጀመሩ mäzfän ǧämmäru 'they began to dance'.

If the sentence expresses purpose, the element ለ lä always precedes the verbal noun. Thus, ዕዳውን፡ለመክፈል፡መጣ edawen lämäkfäl mätta 'he came to pay his debt'; ጥያቄ፡ለመጠየቅ፡ተነሣ፡ teyyaqe lämätäyyäq tänässa 'he got up to ask a question'. Note that in all these cases, purpose can also be expressed by ል le and the simple imperfect; thus, ዕዳውን፡ሊከፍል፡መጣ edawen likäfl mätta 'he came to pay his debt'.

49.1. Verbal noun with ነው näw

The verbal noun followed by ነው näw expresses an action that ought to be done or has to be done.

Example: ዕዳ፡ካለብህ፡በቶሎ፡መክፈል፡ነው edа kalläbbeh bätolo mäkfäl näw 'if you have a debt, you must pay it quickly'.

The verbal noun with the possessive suffix pronouns followed by ነው näw expresses an action which is being done at the moment of speaking or is about to be done. Thus, የቤት፡ኪራይ፡እንዴት፡ትከፍላለህ? አሁን፡ሥራ፡መጀመሬ፡ነው፡ yäbet kiray endet teкäflalläh? ahun sera mäğämmäre näw 'how are you going to pay your rent? I am about to start working now'.

50. INSTRUMENTAL

Another verbal is the 'instrumental'. While in the majority of cases this 'instrumental' expresses the instrument or means with which one performs an action, it also serves to express the place or time the action occurs. It is only for convenience sake that this verbal is called 'instrumental'.

The instrumental is formed from the base of the verbal noun to which -ኢያ -iya (more rarely -ያ -ya) is suffixed. Thus

መጥረጊያ፡ mäṭrägiya (and መጥረግያ mäṭrägya) 'broom', from the base መጥረግ mäṭräg, from ጠረገ ṭärrägä; መልቀሚያ mälqämiya (and መልቀምያ mälqämya) 'instrument serving to pick (things) up', from the base መልቀም mälqäm, from ለቀመ läqqämä; መጀመሪያ mäğämmäriya (and mäğämmärya) 'beginning', from the base መጀመር mäğämmär, from ጀመረ ğämmärä.

The final -ያ -(i)ya causes palatalization of the preceding dental or sibilant (see § 6) with the absorption of the -(i)y. Thus, መክፈቻ፡ mäkfäča 'key' for *መክፈትያ mäkfätya, from ከፈተ käffätä 'open'; መክደኛ mäkdäñña 'cover'[1] for *መክደንያ፡ mäkdänya, from ከደነ käddänä 'to cover'; መንቀያ፡ mänqäya 'instrument for pulling things out' for *መንቀልያ mänqälya, from ነቀለ näqqälä 'pull out, uproot'.

50.1. Meaning and usage of instrumental

The instrumental designates nouns that are either a specialized instrument with which one performz an action or any object which serves as a means of performing an action.

Example for a specialized instrument: መክፈቻ፡ mäkfäča 'key' (from ከፈተ käffätä 'open'); ማረሻ maräša 'plow' (from አረሰ፡ arräsä 'to plow'); መጥበሻ mäṭbäša 'frying pan' (from ጠበሰ፡ ṭäbbäsä 'to fry'); መጥረግያ፡ mäṭrägya 'broom' (from ጠረገ ṭärrägä 'sweep'.

Examples for an unspecialized object used to perform an action: መክደኛ mäkdäñña 'cover' or 'anything serving to cover something' (from ከደነ käddänä 'cover'); መልቀምያ፡ mälqämya 'any object used for picking things up' (from ለቀመ läqqämä 'pick up').

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[1] Note that the final -ኛ -ñña is geminated.

This verbal also serves to express the place or time an action occurs. Thus, መውጫ mäwča 'exit' (that is to say, 'place from which one goes out', from ወጣ wäṭṭa 'go out'), 'time of leaving, means of leaving'; መግቢያ mägbiya 'entrance, introduction, time of entering, means of entering' (from ገባ gäbba 'enter'); ማተሚያ mattämya 'printing shop', or 'place where one prints' (from አተመ attämä 'to print'); መድረሻ mädräša 'time (or 'place') of arrival' (from ደረሰ därräsa 'to arrive'); መሄጃ mäheǧa 'time of going, place on which one walks, place to which one goes' (from ሄደ hedä 'go').

Other expressions of time are: መጀመሪያ mäǧämmärya 'the beginning' (from ጀመረ ǧämmärä 'to begin'), and መጨረሻ፡ mäčärräša 'the end' (from ጨረሰ፡ čärräsä 'to end').

The instrumental can have a nominal or verbal function. The nominal function is evident in expressions such as የኮት፡ መስቀያ፡ yäkot mäsqäya 'coat hanger'; የጢም፡ መላጫ፡ ሳሙና፡ ግዛልኝ፡ yäṭim mälača samuna gezalleññ 'buy me soap which would serve as shaver of the beard'. In both examples, the element of possession የ -yä is a marker of nominal function.

The verbal function is evident in examples such as እርሳሱን፡ መቅረጫ፡ የሚሆን፡ ምላጭ፡ ስጠኝ፡ ersasun mäqräča yämmihon melačč seṭäññ 'give me a razor which would serve as a pencil sharpener'; ቤቱን፡ መክፈቻ፡ የለኝም betun mäkfäča yälläññem 'I have no means to open the house'.

In both examples, the marker of the direct complement - ን -n indicates that the instrumental has a verbal function.

At times, according to the context, the instrumental has to be introduced in English translation by 'as'. Thus, ቀዳዳውን፡

መወተፊያ፡ ቡትቶ፡ ፈልጊ qädadawen mäwättäfya buttetto fällegi 'look for a rag as a means of plugging the hole'.

TABLE OF THE MAIN VERB FORMS

	Type A		Type B		Type C	
Perfect	ሰበረ	säbbärä	ፈለገ	fällägä	ማረከ	marräkä
Simple Imperf.	ይሰብር	yesäber	ይፈልግ	yefälleg	ይማርክ	yemarrek
Imperfect	ይሰብራል	yesäbral	ይፈልጋል	yefällegal	ይማርካል	yemarrekal
Jussive	ይስበር	yesbär	ይፈልግ	yefälleg	ይማርክ	yemar(e)k
Imperative	ስበር	sebär	ፈልግ	fälleg	ማርክ	mark
Gerundive	ሰብሮ	säbro	ፈልጎ	fällego	ማርኮ	marko
Comp. ger.	ሰብሯል	säbrwal	ፈልጓል	fällegwal	ማርኳል	markwal
Participle	ሰባሪ	säbari	ፈላጊ	fällagi	ማራኪ	maraki
Verbal noun	መስበር	mäsbär	መፈለግ	mäfälläg	መማረክ	mämaräk
Instrumental	መስበርያ	mäsbärya	መፈለግያ	mäfällägya	መማረክያ	mämaräkya

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51. IMPERSONAL VERBS

There is a series of verbs in Amharic which are used only in the 3rd person, masculine, singular with any verb form. For this reason we call these verbs 'impersonal'. The impersonal verbs take the object suffix pronouns, these object suffix pronouns expressing what would be the subject in English.

Concerning the grammatical subject of the Amharic verb, it can be either a cognate subject of the verb or any noun or not expressed at all. Example: ራብ፡ ራበኝ፡ rab rabäňň 'I am hungry', lit. 'hunger hungered me'; ራበኝ፡ rabäňň 'I am hungry', lit. 'it-hungered-me'; ምሥጢሩ፡ ገባኝ mesṭiru gäbbaňň 'I understood the secret', lit. 'the-secret entered-(into)-me'.

Note that the Amharic impersonal differs from the normally accepted English usage, such as 'It rains, it thunders', etc., these verbs being of the intransitive class.

A verb such as ገባ፡ gäbba can be used with subject suffix pronouns as personal verb in the meaning of 'enter' (ex. gäbbah 'you entered'), but with object suffix pronouns it is used impersonally in the meaning of 'understand' (ex. የነገርከኝ፡ ነገር፡ አልገባኝም yänäggärkäñ nägär algäbbañem 'I did not understand the thing you told me').

The verb ደከመ däkkämä can be used with the subject suffix pronouns with the meaning of 'to become tired', but can also be used as impersonal with the same meaning.

Examples በቅሎቹ፡ ስለደከሙ፡ ጉዞውን፡ አንቀጥል bäqločču selädäkkämu guzowen anneqäṭṭel 'since the mules have become tired, let's not continue our journey'; በሥራ፡ ብዛት፡ ደክሞኛል፡ bäsera bezat däkmoññal 'I am tired because of an excess of work'.

The verb መሰለ፡ mässälä 'it seems' used with object suffix pronouns can be translated in English either by 'it seems to me, him, you' etc., or also by 'I, you, he, etc., think'.

Some verbs that are only impersonal are:

ራበ rabä 'be hungry'. Example: ምግብ፡ ከቀመስኩ፡ ብዙ፡ ጊዜ፡ ነውና፡ ርቦኛል megeb käqämmäsku bezu gize näwenna reboññal 'it is a long time since I tasted food and consequently I am hungry';

ጠማ፡ ṭämma 'be thirsty'. Example: ሙቀት፡ ስለበዛ፡ በጣም፡ ጠምቶኛል፡ muqät seläbäzza bäṭam ṭämtoññal 'I am very thirsty because it is hot';

ነሰረ፡ nässärä 'have a nosebleed'. Example: በሙቀት፡ ምክንያት፡ ነሰረኝ bämuqät meknəyat nässäräññ 'I had a nosebleed because of the heat';

አመመ ammämä 'be sick'. Example: ከመኪና፡ ስለወደቅሁ፡ አመመኝ፡ kämäkina səläwäddäqhu ammämäňň 'I am ill because I fell from the car';

በረደ bärrädä 'feel cool'. Example: በውርጩ፡ ምክንያት፡ በጣም፡ በረደው bäwərçu məknəyat bäṭam bärrädäw 'he feels cold because of the frost';

አስፈለገ asfällägä 'need'. Example: ምግብ፡ ያስፈልግሃል፡ məgəb yasfälləgəhal 'you need food'.

Note the expressions: ምን፡ ቸገረኝ mən čäggäräňň 'I don't mind', lit. 'what it-bothered-me?' (or 'it-annoyed-me'); ምን፡ ከፋኝ፡ mən käffaňň 'I don't mind', lit. 'what it-was-bad-for-me?'.

51.1. Impersonal verbs in usage with parts of the body

As was the case of any kind of verb (§46.3), the impersonal verbs whose action refers to a part of the body, the noun designating the part of the body will have the possessive suffix pronoun and the verb will have the object suffix pronoun, both kinds of suffix pronouns agreeing in gender, number and person. The noun itself takes the element ን -n.

Example: ራሴን፡ አመመኝ rasen ammämäňň 'I have a headache', lit. 'my-head-(object) it-pained me'; ራሱን፡ አመመው rasun ammämäw 'he has a headache', lit. 'his-head-(object) it-pained him'.

52. THE EXPRESSION OF THE VERB 'TO HAVE'

52.1. Present

Amharic expresses the verb 'to have' by the various verbs of existence ~~[illegible]~~ combined with the object suffix pronouns. Thus, for the present the verb አለ *allä* 'there is, is present' is used with the object suffix pronouns. For the past, the verb ነበረ *näbbärä* 'it was, there was' is used with the object suffix pronouns. As for the future, it is the imperfect of ኖረ *norä* 'live', that is ይኖራል *yənoral* that is used with the object suffix pronouns.

The object suffix pronouns combined with the verb of existence refer to the possessor, these object suffix pronouns being rendered here by the indirect object. Thus ቤት፡ አለኝ *bet alläññ* 'I have a house', lit. 'a-house there-is-to-me'. It is seen from this sentence that the thing possessed, that is, 'house' is the subject of the sentence, the object suffix pronouns with አለ *allä* referring to the possessor, that is 'me'. Since the thing possessed is always the subject of the sentence, the verb አለ *allä* agrees in number and gender with the thing possessed. As for the object suffix pronouns, they refer to the possessor and express the person, number and gender of the possessor.

If the thing possessed is a singular masculine, the masculine form አለ *allä* 'there is, it is, he is' is used. If the thing possessed is a singular feminine, the feminine form አለች፡ *alläčč* 'she is, she is present' (but also አለ *allä* 'he is') is used. If the thing possessed has the plural marker *-očč*, the plural form አሉ *allu* 'they are, they are present' is used.

Examples: ወንድ፡ ልጅ፡ አለኝ wändə ləǧ alläñ 'I have a boy', lit. 'a-boy is-to-me'; ሴት፡ ልጅ፡ አለችኝ (or አለኝ) set ləǧ alläččəñ (or alläñ) 'I have a girl', lit. 'a-girl is-to-me'; ልጆች፡ አሉኝ ləǧočč alluñ 'I have children', lit. 'children are-to-me'; አራት፡ መጽሐፍ፡ አለኝ፡ aratt mäṣhaf alläñ 'I have four books', lit. 'four book is-to-me' (አለ -allä of አለኝ alläñ being in the singular because it is in agreement with መጽሐፍ፡ mäṣhaf 'book', a noun without plural marker -očč even though it expresses a plural).

In case the possessor is explicitly expressed by a noun or a pronoun, it is placed at the beginning of the sentence and is referred to by the corresponding suffix pronouns used with the verb expressing possession. Example: አስተማሪው፡ ሦስት፡ ልጆች፡ አሉት astämariw sost ləǧočč allut 'the teacher has three children', lit. 'the-teacher three children are-to-him' (the አሉ -allu- 'they are' refers to the children, the thing possessed, the suffix pronoun -t 'to him' of አሉት allu-t refers to the teacher, the possessor); እኔ፡ ሶስት፡ ልጆች፡ አሉኝ፡ əne sost ləǧočč alluñ 'I have three children', lit. 'I three children are-to-me'.

TABLE FOR THE EXPRESSION

'TO HAVE' IN THE PRESENT

Thing possessed	Verb		Possessor
Masc. sing.	አለ	allä	Suffix pronouns
Fem. sing.	አለች	alläčč	
Plural	አሉ	allu	

A complete table for the expression of 'to have' is as follows:

THING POSSESSED

	For masc. sg.		For fem. sg.		For plural	
Verb	አለ	allä	አለች	alläčč	አሉ	allu
'he has'	አለው	alläw	አለችው	alläččew	አሉት	allut
'she has'	አላት	allat	አለቻት	alläččat	አሏት	alluʷat
'you(m.) have'	አለህ	alläh	አለችህ	alläččeh	አሉህ	alluh
'you(f.)have'	አለሽ	alläš	አለችሽ	alläččeš	አሉሽ	alluš
'I have'	አለኝ	alläňň	አለችኝ	alläččeňň	አሉኝ	alluňň
'they have'	አላቸው	allaččäw	አለቻቸው	alläččaččäw	አሉዋቸው	all(u)waččäw
'you have'	አላችሁ	allaččehu	አለቻችሁ	alläččäččehu	አሉዋችሁ	all(u)waččehu
'we have'	አለን	allän	አለችን	alläččen	አሉን	allun
'He has'	አላቸው	allaččäw	አለቻቸው	alläččaččäw	አሉዋቸው	all(u)waččäw
'You have'	አለዎ	alläwo	አለችዎ	alläččewo	አሉዎ	alluwo

52.2. Past

The idea of possession in the past is expressed by ነበረ näbbärä, with suffix pronouns, for the positive in the main clause.

Example: ትናንትና፡ አሥር፡ ብር፡ ብቻ፡ ነበረኝ tənant asser berr bečča näbbäräňň 'yesterday I had only ten dollars'.

For the subordinate positive, the conjunction of subordination precedes the verb ነበረ näbbärä followed by the suffix pronoun.

Examples: ሁለት፡ ሹራብ፡ ስለነበራት፡ አንዱን፡ ለህትዋ፡ ሰጠቻት hulätt šurrab səlänäbbärat andun lähətʷa säṭṭäččat 'because she had two sweaters she gave one to her sister'.

52.3. Future

The idea of possession in the future is expressed by various verbs such as አገኘ agäňňa 'find', ኖረ norä 'exist' with object suffix pronouns. Thus, 'I will have money tomorrow' is expressed by ነገ፡ ገንዘብ፡ አገኛለሁ፡ nägä gänzäb agäňallähʷ, lit. 'tomorrow money I-will-find', or by ነገ፡ ገንዘብ፡ ይኖረኛል፡ nägä gänzäb yenoräňňal, lit. 'tomorrow money will-be-to me'.

In the subordinate: ነገ፡ ገንዘብ፡ ስለማገኝ (or ስለሚኖረኝ) ሲኒማ፡ እወስዳታለሁ፡ nägä gänzäb selämmagän (or selämminoräňň) sinima awäsdatallähʷ 'because I will have money tomorrow I will take her to the movies'.

53. THE EXPRESSION OF 'NOT TO HAVE'

53.1. Present

The idea of 'not to have' is expressed by የለም፡ yälläm 'there is not, it is not present' combined with object suffix pronouns. These object suffix pronouns refer to the possessor, and are rendered by the indirect object. Note that the suffix pronouns are placed before the suffixed ም -m. Thus, ቤት፡ የለኝም፡ bet yälläňňem 'I don't have a house', lit. 'a-house there-is-not-to-me'. As in the case of the positive አለ allä (see § 52.1), since the thing possessed is the subject of the sentence, the verb የለም yälläm agrees in number and gender with the thing possessed. As for the suffix pronouns, they refer to the possessor and, consequently, express the person, number and gender of the possessor.

Examples: ወንድ፡ ልጅ፡ የለኝም፡ wände leǧ yälläňňem 'I have no boy', lit. 'a-boy is-not-to-me'; ሴት፡ ልጅ፡ የለችኝም፡ set leǧ yälläččeňňem 'I have no girl', lit. 'a-girl is-not-to-me'; ልጆች፡ የሉኝም፡ leǧočč yälluňňem 'I have no children', lit. 'children are-not-to-me'; ብዙ፡ መጽሐፍ፡ የለኝም bezu mäṣhaf yälläňňem 'I don't have many books', lit. 'many book is-not-to-me'.

Note the expression ግድ፡ የለኝም gedd yälläňňemm 'I don't mind', lit. 'obligation is-not-to-me'.

A complete table for the expression of 'not to have' in the present is as follows:

	THING POSSESSED			
	For masc. sg.		For fem. sg.	
Verb	የለም	yälläm	የለችም	yälläččem
'he does not have'	የለውም	yälläwem	የለችውም	yälläččewem
'she does not have'	የላትም	yällatem	የለቻትም	yälläččatem
'you (m.) don't have'	የለህም	yällähem	የለችህም	yälläččehem
'you (f.) don't have'	የለሽም	yälläšem	የለችሽም	yälläččešem
'I don't have'	የለኝም	yälläññem	የለችኝም	yälläččeññem
'they don't have'	የላቸውም	yällaččäwem	የለቻቸውም	yälläččaččäwem
'you don't have'	የላችሁም	yällaččehum	የለቻችሁም	yälläččaččehum
'we don't have'	የለንም	yällänem	የለችንም	yälläččenem
'He does not have'	የላቸውም	yällaččäwem	የለቻቸውም	yälläččaččäwem
'You don't have'	የለዎም	yälläwom	የለችዎም	yälläččewom

For plural

Verb	የሉም	yällum
'he does not have'	የሉትም	yällutem
'she does not have'	የሉዋትም	yälluʷatem
'you (m.) don't have'	የሉህም	yälluhem
'you (f.) don't have'	የሉሽም	yällušem
'I don't have'	የሉኝም	yälluññem
'they don't have'	የሉዋቸውም	yälluʷaččäwem
'you (pl.) don't have'	የሉዋችሁም	yälluʷaččehum
'we don't have'	የሉንም	yällunem
'He does not have'	የሉዋቸውም	yälluʷaččäwem
'You don't have'	የሉዎትም	yälluwo(te)m

For the subordinate positive, the verb አለ allä 'there is, it is present' with the object suffix pronouns is used with the various conjunctions. Thus ያለኝ፡ ቤት፡ yalläññ bet 'the house that I have'; ስላለኝ፡ səlalläññ 'because I have'.

For the subordinate negative, the base -ሌለ -lellä 'there is not' with the suffix pronouns is used. Thus, የሌለኝ፡ ቤት yälelläññ bet 'the house that I don't have'; ቤት፡ ስላሌለኝ፡ bet səlälelläññ 'because I don't have a house'.

53.2. Past

The idea of 'not to have' in the past is expressed by አልነበረ-ም alnäbbärä -m, with the suffix pronouns placed before -ም -m. for the negative in the main clause.

Examples: ትላንትና፡ ገንዘብ፡ አልነበረኝም፡ telantenna gänzäb alnäbbäräññəm 'yesterday I had no money'.

For the subordinate negative, the conjunction of subordination precedes አልነበረ alnäbbärä- (note the absence of the final -ም -m) followed by the suffix pronouns.

Example: ገንዘብ፡ ስላልነበረው፡ ከሲኒማ፡ ቀረ። gänzäb səlalnäbbäräw käsinima qärrä 'because he had no money he stayed away from the movie'.

53.3. Future

The idea of 'not to have' in the future is expressed by አይኖር aynor- (that is, the negative imperfect of ኖረ norä 'exist') with object suffix pronouns or by various verbs where no object suffixes are involved. Thus, 'I will not have money tomorrow' is expressed by ነገ፡ ገንዘብ፡ አላገኝም nägä gänzäb alagäññəm, lit. 'tomorrow money I-will-not-find', or by ነገ፡ ገንዘብ፡ አይኖረኝም፡

nägä gänzäb aynoräññəm 'tomorrow money will-not-be-to me'.

In the subordinate ነገ፡ ገንዘብ፡ ካላገኘ̈ሁ፡ ሲኒማ፡ አልወስዳትም፡ nägä gänzäb kalagäññähʷ sinima alwäsdatəm or ነገ፡ ገንዘብ፡ ካልኖረኘ̈፡ ሲኒማ፡ አልወስዳትም nägä gänzäb kalnoräññ sinima alwäsdatəm 'if I don't have money tomorrow I will not take her to the movies'; ገንዘብ፡ ሳይኖረኘ̈፡ ሲኒማ፡ አልሄድም gänzäb saynoräññ sinima alhedəm 'I don't go to the movies without having money'.

TABLE FOR THE EXPRESSION 'TO HAVE'

Only the masc. sing. of the thing possessed will be given. The dash after the verb indicates the position of the suffix pronoun used with the verb.)

Present

Main positive	አለ̈	allä-
Main negative	የለ̈ም	yällä-m
Subordinate positive	ያለ̈	yallä-[1]
Subordinate negative	የሌለ̈	yälellä

Past

Main positive	ነበ̈ረ	näbbärä-
Main negative	አልነበ̈ረም	alnäbbärä-m
Subordinate positive	የነበ̈ረ	yänäbbärä-
Subordinate negative	ያልነበ̈ረ	yalnäbbärä-

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[1] The relative element የ yä- is taken as representative for the conjunction of subordination.

54. SPECIAL VERBAL CLASSES

So far, the same vocalic pattern has been applied to all the verbs within each particular type. That is to say, all the verbs of type A have had the same vocälic structure, whereas those of type B or C have had their own particular vocalic structure. Within the triradical system of verbs there are, however, classes in which certain orthographic and phonetic changes occur due to the nature of the consonants. These verbal classes are:

ለቀቀ __läqqäqä__, that is verbs with similar 2nd and 3rd radicals (or 1.2.2.);

ወረደ __wärrädä__, that is, verbs with initial __w__;

ቈረጠ __qʷärräṭä__, ቆረጠ __qorräṭä__ that is, verbs with initial labiovelar, or with o after the 1st radical; ለጐመ __läggʷämä__, ለጎመ __läggomä__, that is, verbs with a labiovelar as 2nd radical.

አሰረ __assärä__, that is, verbs with initial __a__.

55. TRIRADICAL VERBS WITH SIMILAR 2nd AND 3rd RADICALS (1.2.2.)

There are verbs in Amharic in which the 2nd and 3rd radicals are the same. Examples: ለቀቀ __läqqäqä__ 'to leave', ወደደ __wäddädä__ 'to love', ከተተ __kättätä__ 'to gather', መረረ __märrärä__ 'to be bitter', and many others.

The type A of this verbal class behaves in pronunciation like the regular type A verb. If, however, in verb forms such as the imperfect and gerundive, the 2nd radical is in contact with the 3rd radical, that is, the 2nd radical is vowelless, both second and third radicals are represented by one symbol. This consonant however, must be geminated in pronunciation. Thus, * ይሰድዳል (corresponding to ይሰብራል __yesäbral__) is written ይሰዳል (with one __d__), but pronounced ይሰዳል __yesäddal__; gerundive * ሰደ

(corresponding to ሰብሮ) is written ሰዶ (with one d), but pronounced ሰ̈ዶ säddo.

The type B of this verbal class has the same orthographic appearance as that of the type B of the regular verbs, that is to say, the two similar radicals are always written. Indeed, in type B, the 2nd radical, which is geminated, is never in contact with the 3rd radical, that is, the 2nd radical is always separated from the 3rd radical by a vowel. Therefore, these last two radicals are also expressed in writing. Examples for type B: ቀሰ̈ሰ qässäsä 'become priest', imperfect ይቀሰ̈ስል yeqässəsal[1]; መነ̈ነ männänä 'become monk, repudiate the world', imperfect ይመነ̈ንል yemännənal.

56. VERBAL CLASS WITH INITIAL w

There is a series of verbs in Amharic that begin with w. Examples: ወረ̈ደ wärrädä, ወሰ̈ደ wässädä, and others. Basically, these verbs are treated the same way as the regular verbs. There are, however, within this class slight vocalic variants that are due to the nature of the labial w. Indeed, because of the labial nature of w, the vowels have a tendency to be rounded.

An original ä following a w will be pronounced å; thus, ወሰ̈ደ wässädä, is pronounced wåssädä.

An original vowel ə following a w is pronounced ů; thus, ውሰድ wəsäd is pronounced wůsäd.

An original vowel ə followed by a w in a closed syllable (that is, the w is itself not followed by a vowel) can be pronounced either $ə^w$, uw, or u; thus, ይውሰድ may be pronounced

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~~[1] Also pronounced ይቀሰ̈ል [illegible]~~

[1] Also used as type A and pronounced ይቀሳ̈ል yəqässal.

yəwsäd, yuwsäd, or even yusäd.

The verbal class with an initial w has types A, B and C like the other verbs.

Examples for type A: ወለደ wällädä 'to give birth', ወረ፟ሰ wärräsä 'to inherit', ወረ፟ደ wärrädä 'to descend', ወሰ፟ደ wässädä 'to take away', ወደ፟ቀ wäddäqä 'to fall', ወቀ፟ጠ waqqäṭä 'to trample', ወደ፟ደ wäddädä 'to like, love'.

Examples for type B: ወሰ፟ነ wässänä 'to delimit', ወጠ፟ነ wäṭṭänä 'to begin', ወጠ፟ረ wäṭṭärä 'to stretch', ወፈ፟ረ wäffärä 'to become thick'.

Example for type C: ዋለ፟ለ wallälä 'to vacilate, to roam around aimlessly'.

Conjugation of verbs with initial w:

	Type A		Type B		Type C	
Perfect	ወረ፟ደ	wärrädä*	ወሰ፟ነ	wässänä	ዋለለ	wallälä
Sim. Impf.	ይወርድ	yəwärd	ይወስ፟ን	yəwässən	ይዋል፟ል	yəwalləl
Imperf.	ይወርዳል	yəwärdal	ይወስናል	yəwässənal	ይዋል፟ላል	yəwalləlal
Jussive	ይውረድ	yəwräd**	ይወስ፟ን	yəwässən	ይዋል፟	yəwall
Imperat.	ውረድ	wəräd***	ወስ፟ን	wässən	ዋል፟	wall
Gerund.	ወርዶ	wärdo	ወስ፟ኖ	wässəno	ዋሎ፟	wallo
Comp. Ger.	ወርዷል	wärdʷal	ወስ፟ኗል	wässənʷal	ዋሏል	wallʷal
Verb.Noun	መውረድ	mäwräd	መወሰ፟ን	mäwässän	መዋለል	mäwaläl
Participle	ወራጅ	waräǧ	ወሳኝ	wässañ	ዋላይ	walay
Instrum.	መውረጃ	mäwräǧa	መወሰ፟ኛ	mäwässäñña	መዋለያ	mäwaläya

* The vowel ä after the w is rounded as a in all the forms.

** Pronounced yuräd, yuʷräd, yuräd.

*** Pronounced wuräd.

57. VERBAL CLASS WITH INITIAL LABIOVELARS OR WITH VOWEL o AFTER THE FIRST RADICAL

There is a seeies of triradical verbs in Amharic which have the vowel o after the first radical. The majority of these verbs have a velar g, k or q as the first radical. Some examples are: ጎመደ gommädä 'cut off', ቆጠረ qoṭṭärä 'count', ኮነነ konnänä 'punish (in hell), damn'.

These verbs also have a form with an initial labio-velar written with the vowel in the first order, that is, with the vowel ä. Thus, ጐመደ gʷämmädä, ቈጠረ qʷäṭṭärä, ኰነነ kʷännänä.

Historically, the original form was the labio-velar with the vowel ä. In actual pronunciation, however, the vowel ä of the labio-velar is pronounced å due to the labial element of the labio-velar as seen above (§ 56); thus, gʷåmmädä, qʷåṭṭärä, kʷånnänä. A phonetic variant of the above examples is gommädä, qoṭṭärä, konnänä, that is to say, the labio-velar followed by ä can become a velar followed by o. This pronunciation is expressed in the spelling as ጎመደ, ቆጠረ, ኮነነ

A syllable such as gʷə, qʷə, kʷə is pronounced gʷŭ, qʷŭ, kʷŭ, due to the presence of the labial element w; thus, qʷŭṭär, gʷŭmäd. A phonetic variant of this syllable is also qu, gu, ku, that is, a labio-velar followed by ə can become a velar followed by u. This pronunciation is expressed in the spelling of such forms as: ቍጠር qʷəṭär and ቁጠር quṭär, ጕመድ gʷəmäd and ጉመድ gumäd.

This verbal class has A, B and C types.

Examples for type A: ቈረሰ qʷärräsä 'to break bread', ጐመደ gʷämmädä 'to cut';

Type B: ኰነነ kʷännänä 'to damn', ቈጠበ qʷäṭṭäbä 'to save';
Type C: ቋጠረ qʷaṭṭärä 'to tie a knot'.

Conjugation

	Type A		Type B		Type C	
Perfect	ቈጠ̈ረ	qʷäṭṭärä	ኰነ̈ነ	kʷännänä	ቋጠ̈ረ	qʷaṭṭärä
or	ቆጠ̈ረ	qoṭṭärä	ኮነ̈ነ	konnänä		
Sim.Impf.	ይቈትር	yəqʷäṭr	ይኰን̈ን	yəkʷännən	ይቋት̈ር	yəqʷaṭṭər
or	ይቆትር	yəqoṭr	ይኮን̈ን	yəkonnən		
Imperf.	ይቈትራል	yəqʷäṭral	ይኰን̈ናል	yəkʷännənal	ይቋት̈ራል	yəqʷaṭṭəral
or	ይቆትራል	yəqoṭral	ይኮን̈ናል	yəkonnənäl		
Jussive	ይቍጠር	yəqʷəṭär	ይኰን̈ን	yəkʷännən	ይቋትር	yəqʷaṭər
or	ይቁጠር	yəquṭär	ይኮን̈ን	yəkonnən		
Imperative	ቍጠር	qʷəṭär	ኰን̈ን	kʷännən	ቋትር	qʷaṭər
or	ቁጠር	quṭär	ኮን̈ን	konnən		
Gerundive	ቈትሮ	qʷäṭro	ኰን̈ኖ	kʷännəno	ቋትሮ	qʷaṭro
or	ቆትሮ	qoṭro	ኮን̈ኖ	konnəno		
Participle	ቈጣሪ	qʷäṭari	ኰና̈ኝ	kʷännañ	ቋጣሪ	qʷaṭari
or	ቆጣሪ	qoṭari	ኮና̈ኝ	konnañ		
Verb. Noun	መቍጠር	mäqʷəṭär	መኰ̈ነን	mäkʷännän	መቋጠር	mäqʷaṭär
or	መቁጠር	mäquṭär	መኮ̈ነን	mäkonnän		
Instrum.	መቍጠሪያ	mäqʷəṭärya	መኰ̈ነ̈ኛ	mäkʷännäñña	መቋጠሪያ	mäqʷaṭärya
or	መቁጠሪያ	mäquṭärya	መኮ̈ነ̈ኛ	mäkonnäñña		

Outside of the verbs with an initial velar followed by o, there is a number of verbs with initial consonants other than velars having the vowel o after the first radical, but for which another written form having a rounded first radical does not exist. Some verbs of this type are: Type A, ቦነ̈ነ bonnänä 'to rise because of wind (dust)', ሾለ̈ከ šolläkä 'to slip through'; type B, ሞከ̈ረ mokkärä 'to try, attempt', ቦዘ̈ነ bozzänä 'be idle'.

All these verbs are also pronounced with a rounded first radical; thus bʷännänä, šʷälläkä, mʷäkkärä. Since, however, the Amharic script has no symbol for the rounded pronunciation other than velars, the rounded pronunciation of these verbs cannot be expressed in writing.

Conjugation

	Type A		Type B	
Perfect	ሾለከ	šolläkä	ሞከረ	mokkärä
Simple Impf.	ይሾልክ	yəšolk	ይሞክር	yəmokkər
Imperfect	ይሾልካል	yəšolkal	ይሞክራል	yəmokkəral
Jussive	ይሹለክ:	yəšʷläk*	ይሞክር	yəmokkər
or		yušʷläk		
Imperative	ሹለክ	šuläk	ሞክር	mokkər
Gerundive	ሾልኮ	šolko	ሞክሮ	mokkəro
Participle	ሾላኪ	šolaki	ሞካሪ	mokkari
Verbal noun	መሹለክ:	mäšʷläk	መሞከር	mämokkär
or	መሽሎክ	mäšlok		
Instrumental	መሽሎኪያ	mäšlokya	መሞከሪያ	mämokkärya

* Note the rounded pronunciation of š (that is, šʷ) expressed in writing by the vocalic symbol for u.

There are also verbs with a labiovelar as 2nd radical. Examples: ለጐመ läggʷämä 'put on the bridle', ተኰሰ täkkʷäsä 'shoot', ነቈረ näqqʷärä 'peck out the eye'. A phonetic variant of these verbs is a velar with o; thus, läggomä, täkkosä, näqqorä.

The labiovelar + ə has a variant of a velar + u in writing and in pronunciation. Thus, single imperfect ይለጕም yəläggʷəm and ይለጉም yəläggum, ይተኵስ yətäkkʷəs and ይተኩስ yətäkkus, ይነቍር yənäqʷər and yənäqur.

58. VERBS WITH INITIAL *a*

In Amharic there is a series of verbs which begin with the vowel *a* in pronunciation and which is expressed in writing by አ . This syllable is followed by a geminated consonant with the vowel *ä* and an ungeminated consonant with the vowel *ä*. Examples: አሰረ *assärä* 'to tie', አሰበ *assäbä* 'to think', አለፈ *alläfä* 'to pass', አመነ *ammänä* 'to believe', አለቀ *alläqä* 'to end, perish'.

In order to understand the conjugation of this verbal class one should keep in mind that the initial syllable *a* goes back to a syllable with an initial laryngeal ʾ, ʿ, h, ḥ or velar ḫ, these consonants having been reduced to *zero* in pronunciation. As said above (see § 1.1) an original vowel *ä* preceded by any of these consonants is pronounced *a* due to the nature of these consonants. It is therefore clear that a verb such as አሰረ *assärä*, going back to *ʾassärä* (the ʾ representing an ancient laryngeal or velar) is to be identified with the triradical verbs such as ነገረ *näggärä*. Since the first radical was a laryngeal or a velar, it was pronounced with the vowel *a* instead of the *ä* vowel of the regular verb.

This verbal class has only types A and B. The ~~tenses~~ verb forms for which only the 3rd person is given below have the same conjugation as the regular triradical verb.

	Type A		Type B	
Perfect				
Sg. 3rd masc.	አለፈ	*alläfä* 'pass'	አሰበ	*assäbä* 'think'

Simple Imperfect

Sg.	3rd masc.	ያልፍ	yalf	ያሰ̈ብ	yassəb
	3rd fem.	ታልፍ	talf	ታሰ̈ብ	tassəb
	2nd masc.	ታልፍ	talf	ታሰ̈ብ	tassəb
	2nd fem.	ታልፊ	talfi	ታሰ̈ቢ	tassəbi
	1st com.	አልፍ	alf	አሰ̈ብ	assəb
Pl.	3rd com.	ያልፉ	yalfu	ያሰ̈ቡ	yassəbu
	2nd com.	ታልፉ	talfu	ታሰ̈ቡ	tassəbu
	1st com.	እና̈ልፍ	ənnalf	እና̈ሰ̈ብ	ənnassəb

Imperfect	ያልፋል	yalfal	ያሰ̈ባል	yassəbal

Jussive

Sg.	3rd masc.	ይለፍ	yəläf	ያሰ̈ብ	yassəb
	3rd fem.	ትለፍ	təläf	ታሰ̈ብ	tassəb
	1st com.	ልለፍ	ləläf	ላሰ̈ብ	lassəb
Pl.	3rd com.	ይለፉ	yəläfu	ያሰ̈ቡ	yassəbu
	1st com.	እን̈ለፍ	ənnəläf	እና̈ሰ̈ብ	ənnassəb

Imperative

Sg.	2nd masc.	እለፍ	əläf	አሰ̈ብ	assəb
	2nd fem.	እለፊ	əläfi	አሰ̈ቢ	assəbi
Pl.	2nd com.	እለፉ	əläfu	አሰ̈ቡ	assəbu

Gerundive	አልፎ	alfo	አሰ̈ቦ	assəbo
Comp. Gerundive	አልፏል	alf^{w}al	አሰ̈ቧል	assəb^{w}al
Participle	አላፊ	alafi	አሳ̈ቢ	assabi
Infinitive	ማለፍ	maläf	ማሰ̈ብ	massäb

Note that in the 3rd person, sg. pl., the form with a conjunction such as ለ lə is ሊያልፍ liyalf, ሊያልፉ liyalfu.

that is, with y between the vowel i of the conjunction (eg. ሊሰብር lisäbr) and the vowel a of the verb. This y is a glide-consonant between the vowels i and a.

In order to understand the development of the conjugation of this verbal class, let us take the simple imperfect ያልፍ yalf. This form goes back theoretically to *ይአልፍ *yə'alf, the equivalent of ይነግር yənägr. The laryngeal ' having been reduced to zero, the form would then be *yəalf, and, with the elision of the vowel ə, yalf.

The jussive ይለፍ yəläf can be explained in the same way. Indeed, it goes back to *ይእለፍ *yə'läf, the equivalent of yəngär, and with the ' being reduced to zero in pronunciation as well as writing, the result is yəläf.

A good example of the similarity of this verbal class with the regular triradicals is the imperative እለፍ əläf which corresponds in vocalization to ንገር nəgär.

Because of other developments in connection with the laryngeals, the infinitive of this verbal class is ማለፍ maläf as compared with መንገር mängär.

The instrumental, likewise, has the form ማለፊያ maläfya.

59. DERIVED STEMS

All the verbal classes that were discussed up to now belong to what we may call the 'basic stem', that is, a stem consisting of the radicals of the root without any addition or augmentation. Amharic has various procedures to express shades of action such as causative, intensive, attenuative, reflexive, passive, reciprocal, and others. These various shades of meaning are expressed by what is called 'derived stems'. The derived stems are formed from the basic stem either by internal change consisting in the reduplication of one of the radicals depending on the verbal class (see § 60) or by external change consisting in prefixing various morphemes (see § 61/68).

60. REDUPLICATIVE STEM

The reduplicative[1] stem is an internal derived stem. It is formed by internal changes consisting in the reduplication of one of the radicals. The reduplicative stem can also take the external morphemes that are used with the basic stem for the formation of the various external derived stems.

In the reduplicative stem, the perfect of the triradical verb has the following form symbolized by $R_1\ddot{a}R_2aR_2R_2\ddot{a}R_3\ddot{a}$ where R_1, R_2 and R_3 represent the first, second and third radicals respectively. Thus, the 1st radical has the vowel ä, the 2nd radical has the vowel a, the 2nd radical geminated has the vowel ä, and the 3rd radical has the vowel ä.

The reduplicative stem is the same for the triradical verbs of type A, B and C. Thus, from type A ሰበ̈ረ säbbärä: ሰባበ̈ረ säbabbärä; from type B ፈለ̈ገ fällägä: ፈላለ̈ገ fälallägä; from type C ማረ̈ከ marräka: መራረ̈ከ märarräkä (note the loss of a in the 1st radical).

The reduplicative stem expresses various shades of meaning. The basic meaning of the reduplicative stem is that of repetition of the verbal action. This repetition can apply either to the same action repeated on several occasions, or in several places (the so-called frequentative action), or to several subjects and objects taken individually, or to intensifying the action as result of repetition, or attenuating the action as result of 'extending' the action.[1]

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[1] In the existing grammars this stem is called 'frequentative stem'. Since, however, the frequentative action is only one of the meanings expressed by this stem, the morphological criterion of reduplication seems preferable.

The repeated action of the reduplicative stem is evident in cases such as ለቀመ läqqämä 'to pick', but ለቃቀመ läqaqqämä 'pick here and there, pick in various places, pick various things one after another'; መለሰ mällägä 'answer', but መላለሰ mälalläsä 'answer again and again'; ጐረበጠ gʷäräbbäṭä 'feel bumpy, be bumpy': ጐረባበጠኝ gʷäräbabbäṭäň 'I feel bumpy at various points'.

The multiplicity of subjects and objects taken individually is noticed in examples such as ሰበረ säbbärä 'he broke', but ሰባበረ säbabbärä 'he broke several things one after another' (also 'he smashed', see below); ገደለ gäddälä 'he killed', but ገዳደለ gädaddälä 'he killed many people one after another'; ገለበጠ gäläbbäṭä 'turn upside down': ገለባበጠ gäläbabbäṭä 'turn upside down numerous things, turn upside down the same thing many times'.

In other cases, the reduplicative stem may also express concentration of an action on a single object. In this case it comes to express intensity of action. Thus, ሰበረ säbbärä 'he broke': ሰባበረ säbabbärä 'he broke to pieces, he smashed'; ፈነቀለ fänäqqälä 'uproot': ፈነቃቀለ fänäqaqqälä 'uproot thoroughly, uproot several things'.

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[1] Illustrations will be taken also from the biradicals and quadriradicals.

The multiplicity of an action can also express extension of an action, in which case the action is, so to say, 'diluted' and this form comes then to express an attenuated action. For instance, ቀባ̈ qäbba 'to smear', but ቀባባ̈ qäbabba 'to smear here and there a little, to smear lightly'; ለቀ̇መ läqqämä 'to pick', but ለቃቀ̇መ läqaqqämä 'to pick a little bit here and there'; መጣ̈ mäṭṭa 'he came', but መጣጣ̈ mäṭaṭṭa 'he came now and then, he came rarely'.

While the reduplicative stem may be formed from most of the roots, one should not assume that it can be formed from every verb. Whether the reduplicative stem occurs or not is a matter of usage.

We will see later (§ 63) that this form is used with the prefix tä-ተ to express reciprocity of action.

The forms are:

Single type

Perfect	ሰባበ̈ረ	säbabbärä
Simple Imperfect	ይሰባብ̈ር	yəsäbabbər
Imperfect	ይሰባብ̈ራል	yəsäbabbəral
Jussive	ይሰባብር	yəsäbabər
Imperative	ሰባብር	säbabər
Gerundive	ሰባብሮ	säbabro
Comp. Gerundive	ሰባብሯል	säbabrwal
Participle	ሰባባሪ	säbabari
Verbal Noun	መሰባበር	mäsäbabär
Instrumental	መሰባበርያ	mäsäbabärya

61. THE a-STEM

The basic stem of Amharic can be augmented by the prefix a-. This prefix can be added to any type and to any verbal class except to those beginning with አ a- (for these verbs see § 58). In the perfect, the form of the basic stem remains unchanged when the prefix አ a- is added. Thus from type A ለበሰ läbbäsä, the a-stem is አለበሰ aläbbäsä;

from type B ጠጣ ṭäṭṭa, the a- stem is አጠጣ aṭäṭṭa;

from type C ማሰነ massänä, the a-stem is አማሰነ amassänä;

from the reduplicative stem ለቃቀመ läqaqqämä, the a-stem is አለቃቀመ aläqaqqämä.

The a-stem serves mainly to express the causative of intransitive verbs.[1] (For the expression of the causative of transitive verbs, see § 64). While there is clearly a relationship of causality between the basic stem and the a-stem, this relationship is to be rendered in different ways from the point of view of English. The a-stem is best rendered by 'make do...., cause to...., bring about.... the concept expressed in the basic stem'. Thus, for instance,

ሰከረ säkkärä 'he was drunk': አሰከረ asäkkärä 'he made drunk';
ቀጠነ qäṭṭänä 'he was thin': አቀጠነ aqäṭṭänä 'he made thin';
ሻገተ šaggätä 'it was moldy': አሻገተ ašaggätä 'it made moldy';
ዋለ walä 'he spent the day': አዋለ awalä 'he made spend the day';
ለቃቀመ läqaqqämä 'graze here and there': አለቃቀመ aläqaqqämä 'let graze here and there, make graze here and there';

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[1] Since the majority of the intransitive verbs are of the type A, the a-stem is used mainly with verbs of type A.

ረጋ̈ rägga 'it coagulated': አረጋ̈ arägga 'he caused to coagulate'.

In other cases, from the point of view of English, there is no lexical connection between the basic stem of Amharic and the a-stem. Thus, for instance, በላ̈ bälla 'he ate', and አበላ̈ abälla 'he fed'. In English, indeed, these are two different lexical items, but in Amharic አበላ̈ abälla really means 'he made someone eat', that is to say 'he fed'.

Or መጣ̈ mäṭṭa 'he came' and አመጣ̈ amäṭṭa 'he brought'. Here again there are two different lexical items in English. The Amharic አመጣ̈ amäṭṭa, however, means 'he made come, he brought about the coming', that is to say 'he brought'.

Other examples for the causative meaning of the a-stem of this kind are: ቀረ̈በ qärräbä 'he came close, near': አቀረ̈በ aqärräbä 'he presented, he brought close';

ገባ̈ gäbba 'he entered': አገባ̈ agäbba 'he brought in, he put in, he married';

ወረ̈ደ wärrädä 'he went down': አወረ̈ደ awärrädä 'he brought down, he unloaded', that is, 'he made to come down';

ወጣ̈ wäṭṭa 'he went out': አወጣ̈ awäṭṭa 'he took out, he published';

ለቀ̇መ läqqämä 'he picked': አለቀ̇መ aläqqämä 'he took to pasture', that is, 'he caused the cattle to pick';

ቆመ qomä 'he stood up': አቆመ aqomä 'he set up';
ቆየ̈ qoyyä 'he waited': አቆየ̈ aqoyyä 'he delayed, he kept', that is, 'he made someone or something wait'.

It is known that in English there are certain verbs which have the same root for both the transitive and intransitive meanings. The precise meaning of the root becomes clear only from the context. This is the case with such verbs as 'heal, boil, burn, melt', and others. For all these verbs, only the context reveals whether the verb is transitive or intransitive. In Amharic, however, no confusion is possible in this situation. The intransitive meaning of these verbs is expressed by the basic stem and the transitive meaning by the a-stem. The English verbs mentioned above will be rendered into Amharic as follows:

'heal' (intrans.) ዳነ danä, as against 'heal' (trans.) አዳነ adanä;

'boil' (intrans.) ፈላ fälla, as against 'boil' (trans.) አፈላ afälla;

'burn' (intrans.) ነደደ näddädä, as against 'burn' (trans.) አነደደ anäddädä;

'melt' (intrans.) ቀለጠ qälläṭä, as against 'melt' (trans.) አቀለጠ aqälläṭä.

For other verbs, the English intransitive is expressed by 'to be....', the verbal base being the same for both transitive and intransitive. In Amharic, however, the intransitive meaning is expressed by the basic stem and the English transitive by the a-stem. Thus,

'to be warm' (intrans.) is ሞቀ moqä, but 'to warm' (trans.) is አሞቀ amoqä;

'to be colored' (intrans.) is ቀለመ qällämä, but 'to color' (trans.) is አቀለመ aqällämä;

'to be wounded' (intrans.) is ቆሰለ qossälä, but 'to wound' (trans.) is አቆሰለ aqossälä;

'to be wet' (intrans.) is ረጠ̈በ räṭṭäbä, but 'to dampen, to moisten, to wet', (trans.) is አረጠ̈በ aräṭṭäbä.

With some verbs, the Amharic a-stem may be rendered into English by verbs of nominal or adjectival origin with en- (prefix), -en (suffix), -fy. Thus, በለጸ̈ገ bäläṣṣägä 'be rich': አበለጸ̈ገ abäläṣṣägä 'enrich'; ረዘ̈መ räzzämä 'be long': አረዘ̈መ aräzzämä 'lengthen'; ወፈ̈ረ wäffärä 'be fat': አወፈ̈ረ awäffärä 'fatten'; ቀና̈ qänna 'be straight': አቀና̈ aqänna 'straighten'; ጠራ̈ ṭärra 'be pure': አጠራ̈ aṭärra 'purify'.

It was said above that the a-stem is formed mainly from intransitive verbs. There are a limited number of verbs, however, that, from the Amharic point of view, are to be considered as transitive, in as much as they are used with the element - ን -n of the direct object. And yet, these verbs form their causative with the element አ a-. It is the special nature of these verbs that is likely to explain the formation of the causative with a-. Indeed, some of these verbs belong to the domain of eating, drinking, wearing clothes, etc. for which it would seem that the result of the action of the basic stem is for the benefit of the agent. This is the case with such verbs as በላ̈ bälla 'he ate': አበላ̈ abälla 'he fed'; ቀመ̈ሰ qämmäsä 'he tasted': አቀመ̈ሰ aqämmäsä 'he gave to taste'; ጎረ̈ሰ gorräsä 'he put in a mouthful': አጎረ̈ሰ agorräsä 'he fed someone a mouthful': ጠጣ̈ ṭäṭṭa 'he drank': አጠጣ̈ aṭäṭṭa 'he gave to drink'; ጠባ̈ ṭäbba 'suck': አጠባ̈ aṭäbba 'suckle': ለበ̈ሰ läbbäsä 'he dressed himself': አለበ̈ሰ aläbbäsä 'he clothed'.

Possibly such verbs as: ወረ̈ሰ wärräsä 'to inherit': አወረ̈ሰ awärräsä 'to bequeath': ለመ̈ደ lämmädä 'to learn, get accustomed to': አለመደ alämmädä 'to train': በለጠ bälläṭä 'to exceed': አበለጠ abälläṭä 'to make superior', may fall into the category mentioned above.

On the other hand there are intransitive verbs for which there is no a-stem. This is the case of ቀረ qärrä 'remain', ፎከረ fokkärä 'boast', ዋሸ waššä 'lie', ወደቀ wäddäqä 'fall' (for which the causative meaning is expressed by ጣለ ṭalä 'make fall, throw down'), ደነገጠ dänäggäṭä 'be frightened'.

There are verbs for which the basic meaning is expressed by the a-stem, these verbs having no basic stem. In this case, the a-stem has no causative meaning. This basic meaning of these verbs in the a-stem may be either transitive or intransitive.

Examples for the intransitive: አኰረፈ akʷärräfä 'to snore', አመለጠ amälläṭä 'to escape'; አለቀሰ aläqqäsä 'to mourn'; አገሳ agässa 'belch'; አጐነበሰ agʷänäbbäsä 'stoop'.

Examples for the transitive: አደረገ adärrägä 'to make'; አነበበ anäbbäbä 'to read'; አበጠረ abäṭṭärä 'to winnow, to comb'; አነጠፈ anäṭṭäfä 'to spread a mat (for the purpose of sleeping)'; አዳመጠ adämmäṭä 'listen'; አገኘ agäňňä 'find'; አመሰገነ amäsäggänä 'thank'; አገለገለ agäläggälä 'serve'.

Several verbs in the gerundive of the a-stem have come to express an adverbial meaning.

This is the case with አፈጠነ afäṭṭänä 'make fast' in a sentence such as አፍጥኖ፡ ሰራ afṭəno särra 'he worked fast';

አበለጠ abälläṭä 'to make exceed, to increase', as in አብልጦ፡ ወደደ ableṭo wäddädä 'he loved more';

አጠበቀ aṭäbbäqä 'to tighten', as in አጥብቆ፡ ተናገረ aṭbəqo tänaggärä 'he spoke seriously';

አመረ፟ረ amärrärä 'make bitter' as in አምሮ፟፡ተቆጣ፟ amerro täqoṭṭa 'he became seriously angry';

አላቀ alaqä 'make bigger, make more', as in አልቆ፡ወሰ፟ደ፡ aləqo wässädä 'he took more than he should'.

The verb አደረ፟ገ adärrägä 'make, do' in its gerundive form is used with a qualifier for the expression of the adverbial meaning. Thus, ትምህርቱን፡ደህና፡አድርጎ፡አጠና፟፡ təmhərtun dähna adrəgo aṭänna 'he studied the lesson well', lit. 'the-lesson well (good) making he-studied'.

Note that the prefix አ a- should not be confused with verbs which begin with አ a-, that is, verbs in which the አ a- is the initial radical of the root as is the case with triradicals such as አሰ፟ረ assärä 'tie, bind', አወ፟ቀ awwäqä 'know', or quadriradicals such as አነከ፟ሰ anäkkäsä 'limp', አነጠ፟ሰ anäṭṭäsä 'sneeze' and others. The similarity is only apparent in writing. Indeed, the pronunciation as well as the conjugation clearly indicates that the initial አ a- is not the አ a- of the a-stem, but is a radical of the root. The verbs with initial radical a- do not have an a- stem; for these verbs, see § 58.

A PARTIAL LIST OF TRIRADICAL VERBS IN THE a-STEM

Triradicals

Unless indicated all the verbs are of the type A.

ረዘ፟መ räzzämä 'become long': አረዘ፟መ aräzzämä 'lengthen'.
ረጠ፟በ räṭṭäbä 'be wet': አረጠ፟በ aräṭṭäbä 'to wet'.
ረፈ፟ደ räffädä 'be late in the morning': አረፈ፟ደ aräffädä 'do something late in the morning, he was late in the morning'.

ሰከረ säkkärä 'get drunk': አሰከረ asäkkärä 'make drunk'.

ቀለጠ qälläṭä 'melt' (intr.): አቀለጠ aqälläṭä 'melt' (trans.)

ቈሰለ qʷässälä 'be wounded': አቈሰለ aqʷässälä 'wound'.

ቀጠነ qäṭṭänä 'become thin': አቀጠነ aqäṭṭänä 'make thin'.

በረደ bärrädä 'become cool': አበረደ abärrädä 'make cool'.

በሰለ bässälä 'be cooked': አበሰለ abässälä 'cook'.

በቀለ bäqqälä 'grow (plant, hair): አበቀለ abäqqälä 'make grow'.

ተረፈ tärräfä 'remain': አተረፈ atärräfä 'make profit, spare'.

ነደደ näddädä 'burn' (intr.): አነደደ anäddädä 'burn' (trans.).

ወረደ wärrädä 'descend': አወረደ awärrädä 'make descend'.

ዘነበ zännäbä 'to rain': አዘነበ azännäbä 'make rain'.

ደረሰ därräsä 'arrive': አደረሰ adärräsä 'make arrive'.

ጠመመ ṭämmämä 'be crooked': አጠመመ aṭämmämä 'bend'.

ጠበቀ ṭäbbäqä 'be tight': አጠበቀ aṭäbbäqä 'tighten'.

ጨለመ čällämä (B) 'get dark': አጨለመ ačällämä 'darken'.

ፈረሰ färräsä 'be demolished': አፈረሰ afärräsä 'demolish'.

ፈሰሰ fässäsä 'pour' (intr.): አፈሰሰ afässäsä 'pour (trans.), leak'.

ፈጠነ fäṭṭänä 'to hasten' (intr.): አፈጠነ afäṭṭänä (trans.) 'hasten' (trans.)

Triradicals, type C

ሻገተ šaggätä 'get moldy': አሻገተ ašaggätä 'make moldy'.

ባለገ ballägä 'be rude': አባለገ aballägä 'make be rude'.

ባከነ bakkänä 'be consumed': አባከነ abakkänä 'waste'.

Without basic stem

አቃሰተ aqassäṭä 'sigh'.

አዳገተ adaggätä 'cause difficulties'.

አዳመጠ adammäṭä 'listen'.

TABLE OF CONJUGATION

Triradicals

	Type A		Type B		Type C	
Perfect	አደከ፟መ	adäkkämä	አበደ፟ረ	abäddärä	አማሰ፟ነ	amassänä
Sim. Impf.	ያደክም	yadäkm	ያበድ፟ር	yabäddər	ያማስ፟ን	yamassən
Imperfect	ያደክማል	yadäkmal	ያበድ፟ራል	yabädderal	ያማስ፟ና፟ል	yamassənal
Jussive	ያድክም	yadkəm	ያበድ፟ር	yabäddər	ያማስን	yamasən
Imperative	አድክም	adkəm	አበድ፟ር	abäddər	አማስን	amasən
Gerundive	አድክሞ	adkəmo	አበድ፟ሮ	abäddəro	አማስኖ	amasno
Comp. Ger.	አድክሟል	adkəmwal	አበድ፟ሯል	abäddərwal	አማስኗል	amasənwal
Participle	አድካሚ	adkami	አበደ፟ሪ	abäddari	አማሳኝ	amasaň
Verbal noun	ማድከም	madkäm	ማበደ፟ር	mabäddär	ማማሰን	mamasän
Instrumental	ማድከሚያ	madkämya	ማበደ፟ሪያ	mabäddärya	ማማሰኛ፟	mamasäňňa

Reduplicative

Perfect	አለቃቀ፟መ	aläqaqqämä
Simple Imperfect	ያለቃቅ፟ም	yaläqaqqəm
Imperfect	ያለቃቅ፟ማል	yaläqaqqəma
Jussive	ያለቃቅም	yaläqaqəm
Imperative	አለቃቅም	aläqaqəm
Gerundive	አለቃቅሞ	aläqaqmo
Comp. Gerundive	አለቃቅሟ፟ል	aläqaqmʷal
Participle	አለቃቃሚ	aläqaqami
Verbal noun	ማለቃቀም	maläqaqäm
Instrumental	ማለቃቀሚያ	maläqaqämya

61.1 Special forms of አደረገ adärrägä

The frequently used verb አደረገ adärrägä 'make, do' has the regular conjugation, but can also be used without d. Thus:

Perfect	አደረገ	adärrägä	or	አረገ	arägä
Imperfect	ያደርጋል	yadärgal	or	ያረጋል	yarägal
Jussive	ያድርግ	yadrəg	or	ያርግ	yarg
Imperative	አድርግ	adrəg	or	አርግ	arg
Gerundive	አድርጎ	adrəgo, adərgo	or	አርጎ	argo
Verbal noun	ማድረግ	madräg	or	ማረግ	maräg

61.2. Verbs of type 1.2.2.

In verbs 1.2.2. of the verbal class ነደደ näddädä whenever the vowel ə is after the 1st radical (-DəKM) the 2nd and 3rd radicals thus being in contact, only one consonant is written. Thus, from አፈሰሰ afässäsä 'pour': imperative afəss አፍስ, beside afsəs written አፍስስ; gerundive afəsso አፍሶ, beside afsəso written አፍስሶ.

62. THE tä-STEM

The basic stem of Amharic can be augmented by the prefix ተ tä-. This prefix can be added to any type or to any verbal class. In the perfect, the form of the basic stem remains unchanged. Thus, from type A ሰበረ säbbärä, the tä-stem is ተሰበረ täsäbbärä; from type B ፈለገ fällägä, the tä-stem is ተፈለገ täfällägä; from type C ማረከ marräkä, the tä-stem is ተማረከ tämarräkä; from the reduplicative type ገዳደለ gädaddälä, the tä-stem is ተገዳደለ tägädaddälä.

The *tä*-stem is the normal expression of the passive of transitive verbs.

Examples: ገደ̈ለ *gäddälä* 'he killed': ተገደ̈ለ *tägäddälä* 'he was killed';

ጨመ̈ረ *čämmärä* 'he added': ተጨመ̈ረ *täčämmärä* 'it was added';

ሳመ *samä* 'he kissed': ተሳመ *täsamä* 'he was kissed';

ማረ̈ከ *marräkä* 'he took prisoner': ተማረ̈ከ *tämarräkä* 'he was taken prisoner';

ሰባበ̈ረ *säbabbärä* 'he broke to pieces': ተሰባበ̈ረ *täsäbabbärä* 'it was broken to pieces'.

There are a number of intransitive verbs that have a *tä*-stem with a passive meaning. Thus, for instance, ፈላ̈ *fälla* 'it boiled' (intrans.): ተፈላ̈ *täfälla* 'it was boiled'; ቦካ̈ *bokka* 'it fermented' (intrans.): ተቦካ̈ *täbokka* 'it was fermented'; ከበ̈ረ *käbbärä* 'he became wealthy or honored': ተከበ̈ረ *täkäbbärä* 'he was honored'; በራ̈ *bärra* 'it became light': ተበራ̈ *täbärra* 'it was made to become light' (by turning on an electric light, for example). While it may seem that the *tä*-stem with its passive meaning goes back directly to the basic intransitive verb, in reality the *tä*-stem as a passive is in connection with the causative or transitive meaning of the *a*-stem. The *a*-stem, as we have seen above, turns the intransitive basic stem into a transitive verb, or, from an Amharic point of view, gives it also a causative meaning. It is to this transitive or causative meaning that the passive meaning of the *tä*-stem corresponds.

Thus, ፈላ̈ *fälla* 'it boiled', አፈላ̈ *afälla* 'he boiled' (he made boil), ተፈላ̈ *täfälla* 'it was boiled, it was made to boil';

ቦካ *bokka* 'it fermented', አቦካ፟ *abokka* 'he fermented, he caused to ferment', ተቦካ፟ *täbokka* 'it was fermented, it was made to ferment'.

For the verbs for which the basic meaning is expressed by the *a*-stem such as አነበ፟በ *anäbbäbä* 'to read', አደረ፟ገ *adärrägä* 'to do, to make', አበጠ፟ረ *abäṭṭärä* 'to winnow', አነጠ፟ፈ *anäṭṭäfä* 'to spread out' (see § 61), the passive meaning is expressed by the prefix ተ *tä* added to the root without አ *a*. Thus, ተነበ፟በ *tänäbbäbä* 'to be read', ተደረ፟ገ *tädärrägä* 'to be made, to be done', ተበጠ፟ረ *täbäṭṭärä* 'to be winnowed', ተነጠ፟ፈ *tänäṭṭäfä* 'to be spread out'.

Another important function of the *tä*- prefix is to change a transitive verb into an intransitive one.

Thus, መለ፟ሰ *mälläsä* 'return' (trans.): ተመለ፟ሰ *tämälläsä* (intr.). Examples: መጽሐፉን፡ መለ፟ሰ *mäṣhafun mälläsä* 'he returned the book', but ከተማሪ፡ ቤት፡ ተመለ፟ሰ *kätämari bet tämälläsä* 'he returned from school';

ለወ፟ጠ *läwwäṭä* 'change' (trans.): ተለወ፟ጠ *täläwwäṭä* 'change' (intr.). Example: ልብሱን ፡ ለወ፟ጠ *ləbsun läwwäṭä* 'he changed his clothes', but በጣም፡ ተለወ፟ጠ *bäṭam täläwwäṭä* 'he changed much';

ሰነጠ፟ቀ *sänäṭṭäqä* 'split' (trans.): ተሰነጠ፟ቀ *täsänäṭṭäqä* 'split' (intr.). Example: እንጨቱን፡ ሰንጥቅ *ənčätun sänṭəq* 'split the wood', but ደረቅ፡ እንጨት፡ በቀላ፟ሉ፡ ይሰ፟ነጠ፟ቃል *däräq ənčät bäqällalu yəssänäṭṭäqal* 'dry wood splits easily'.

The concept of the intransitive comes close to that of the reflexive which is translated in English either by '... himself', or by '... itself'. Thus ለየ̈ läyyä 'separate' (trans.): ተለየ̈ täläyyä 'he separated (intr.), he separated himself';

ሰበ̈ረ säbbärä 'he broke' (trans.): ተሰበ̈ረ täsäbbärä 'it broke, it broke by itself';

አጠ̈በ aṭṭäbä 'he washed' (trans.): ታጠ̈በ taṭṭäbä 'he washed himself';

ቀ̈ደደ qäddädä 'he tore' (trans.): ተቀ̈ደደ täqäddädä 'it tore (intr.), it tore by itself';

ደ̈ባለ̈ቀ däballäqä 'he mixed' (trans.): ተደባለ̈ቀ tädäballäqä 'he mixed himself (with others), he mingled (intr.)'.

All these verbs in the tä-stem also express the passive. Thus, ተለወ̈ጠ täläwwäṭä 'it was changed'; ተቀ̈ደደ täqäddädä 'it was torn'; ተሰበ̈ረ täsäbbärä 'it was broken'; ተመለ̈ሰ tämälläsä 'it was returned' (passive), beside 'he returned' (reflexive or intransitive).

The type of verbs which in the basic stem express a meaning which would not normally be done to oneself do not give rise to a reflexive meaning in the tä-stem. This would be the case of verbs such as ሰደ̈በ säddäbä 'curse', ገረፈ gärräfä 'whip', መ̈ታ mätta 'hit', and so on. Whenever a situation may arise that these verbs can express a reflexive meaning, they will be used in the basic stem preceded by elements expressing the reflexive notion such as ራስ ras (lit. 'head'), or ነፍስ näfs (lit. 'soul'), with the possessive suffixed pronouns. Thus, ራሱን፡ ሰደ̈በ rasun säddäbä 'he insulted himself'; ነፍሱን፡ አጠፋ näfsun aṭäffa 'he killed himself'.

Contrary to the general pattern there are some intransitive verbs (either in the basic stem or in the a-stem) that occur also in the tä-stem. The verbs of this kind take only a cognate subject with the tä-stem. Thus, from ማለ malä 'swear': ታላቅ፡ መሐላ፡ ተማለ፡ tallaq mähalla tämalä 'a great oath was sworn'; from አለቀሰ aläqqäsä 'mourn': ልቅሶ፡ ተለቀሰ ləqso täläqqäsä 'a mourning was mourned'. This cognate subject, however, does not have to be mentioned. Examples: ትላንትና፡ እከበደ፡ ቤት፡ ሲለቀስ፡ ሰማሁ tәlantәnna әkäbbädä bet silläqqäs sämmahʷ 'yesterday I heard lamenting taking place in Kebbede's house'; ሠርግ፡ ቤት፡ ሲዘፈን፡ ደረስኩ särgu bet sizzäffän därräsku 'I arrived at the wedding house when singing was taking place'.

The tä-stem occasionally expresses a generalized impersonal meaning with the implication that the action is the normal thing to do. The meaning of these verbs can be termed as 'normative'. The verbs of this class are used in the positive and negative; they are not normally used in the perfect.

Some of these verbs are ይወረዳል yәwwärrädal (from ተወረደ täwärrädä) 'one goes down, one should normally go down';

ይተኛል yәttäňňal (from ተተኛ tätäňňa) 'one sleeps, one should normally sleep';

ይታደራል yәttaddäral (from ታደረ taddärä) 'one spends the night, one should normally spend the night';

ይኬዳል yәkkedal (from ተሄደ tähedä) 'one goes, one should go, one normally goes'.

Example: ወደ፡ አገር፡ ቤት፡ ሲኬድ፡ ደብረ፡ ብርሃን፡ ነው፡ የሚታደረው wädä agär bet sikked däbrä berhan näw yämmittadäräw 'when one goes to the country, one normally spends the night at Debre Berhan'.

The above mentioned verbs are all intransitive ones and this particular meaning of the tä-stem is clearly seen.

The same meaning can also be expressed by the tä-stem with transitive verbs. With the transitive verbs, however, the expression of an action normally to be done depends on the nature of the verb and on the form of the noun. Indeed, with this special meaning of the verb, the noun is not determined. Examples: ነፍሰ፡ገዳዩ፡ይገደላል näfsä gädayu yəggäddälal 'the murderer will be killed' (note that the noun ገዳዩ፡ gädayu has the article), but ነፍሰ፡ገዳይ፡ይገደላል näfsä gäday yəggäddälal 'a murderer should be (or 'is normally') killed' (note that the noun ገዳይ gäday has no article); አባት፡አይከሰስ፡ሰማይ፡አይታረስ abbat ayəkkässäs sämay ayəttarräs 'a father should not be accused as the sky should not be ploughed' (used as a proverb). Here again, the nouns have no article.

This generalized impersonal meaning is often used with a sarcastic overtone. Example: ሱፍ፡ተለበሰና፡ይኰራል፡ suf täläbbäsänna yəkkʷärral '(look at him), he puts on a wool suit and he becomes proud'. In a sentence of this kind, although the speaker has a definite person in mind, there is a tendency to render it by a generalized impersonal with an overtone of irony. Note that with this sarcastic overtone, the verb can also be used in the perfect.

There is a series of verbs of the types A, B or C, either transitive or intransitive for which there is no basic stem. Their basic meaning is expressed by the tä-stem.

1. Intransitive: ተቀመጠ täqämmäṭä 'sit down', ተሰለፈ täsälläfä 'parade', ተጠጋ täṭägga 'get close'.

2. Transitive: ተሸከመ *täšäkkämä* 'carry on the shoulders', ተከተለ *täkättälä* 'follow', ተቀየመ *täqäyyämä* 'harbor a grudge', ተጠየፈ *täṭäyyäfä* 'loathe', ተሻገረ *täšaggärä* 'cross', ተመኘ *tämäňňä* 'wish', ተማረ *tämarä* 'learn, study', ተመለከተ *tämäläkkätä* 'observe'.

3. Transitive verbs of a special kind (see below) such as ተቀበለ *täqäbbälä* 'receive', ተበደረ *täbäddärä* 'borrow money', ተዋሰ *täwasä* 'borrow an object'.

The causative of all these three classes is formed with the prefix አስ *as-* for which see § 64.

The only class that has an *a*-stem beside the *tä*-stem is the class 3 of the transitive verbs of the type ተቀበለ *täqäbbälä*. It should be stressed, however, that the *a*-stem of the verbs is not to be considered as a derived stem of the *tä*-stem or the other way around. Indeed, both the *a*-stem and the *tä*-stem of these verbs have basic meanings and are on the same level. Thus, ተቀበለ *täqäbbälä* 'receive': አቀበለ *aqäbbälä* 'hand over'; ተበደረ *täbäddärä* 'borrow money': አበደረ *abäddärä* 'loan money'; ተዋሰ *täwasä* 'borrow an object': አዋሰ *awasä* 'loan an object'.

In order to understand the relation between the *a*-stem and the *tä*-stem of these verbs, one has to consider the function of these verbs. The *tä*-stem of a verb such as ተቀበለ *täqäbbälä* includes a subject, an object, and an indirect agent (not expressed) who makes the person receive the thing. Thus, for instance, in ዕቃውን፡ ተቀበልኩ *əqawən täqäbbälku* 'I received the things', the subject is the person of the verb ተቀበልኩ *täqäbbälku* 'I received', the object is ዕቃውን፡ *əqawən* 'the things', and the indirect agent is the person (not expressed) who makes the person receive the things. In አቀበለ *aqäbbälä* 'hand over', the indirect agent of the *tä*-stem becomes the subject, that is, the person who does the action. Whereas in ተቀበ፟ለ *täqäbbälä* 'receive', A receives from B, in አቀበ፟ለ *aqäbbälä* 'hand over', B hands over something to A. Likewise, in ተበደ፟ረ *täbäddärä* 'borrow money' and ተዋሰ *täwasä* 'borrow an object', A borrows from B, whereas in አበደ፟ረ *abäddärä* 'lend money' and አዋሰ *awasä* 'lend an object', B lends to A.

It is this particular relation between the subject and the indirect agent that explains the fact that the *tä*-stem and the *a*-stem of these verbs are on the same level and that one stem is not to be considered as derived from the other stem.

63. *tä*-STEM WITH TYPE C

Verbs of type A and B can take a C-type form (that is, the vowel *a*- after the 1st radical in biradicals and triradicals and after the 2nd radical in quadriradicals, see §33.3.1) even though their original type is not of the C-type. A verb in this form expresses reciprocity ('do something against one another') or participation ('do something together', or 'do something for one another'). Examples: ተጋደ፟ሉ *tägaddälu* 'they killed each other'; ተጣ፟ሉ *täṭallu* 'they fought each other'; ተቋሰ፟ሉ *täqʷassälu* 'they wounded each other'; ተደባደ፟ቡ *tädäbaddäbu* 'they hit each other'; ተፈናከ፟ቱ *täfänakkätu* 'they broke each other's head'; ተማከ፟ሩ *tämakkäru* 'they consulted one another'; ተቃመ፟ሱ *täqammäsu* 'they participated in the tasting of an item of food'; ተላመ፟ዱ *tälammädu* 'they got used to each other'; ተቃለዱ *täqallädu* 'they joked with each other; ተካፈ፟ሉ *täkaffälu* 'they divided among themselves'.

For certain verbs the reciprocal meaning mentioned above is also expressed by the prefix tä- with the reduplicative stem. Thus, ተነከከሱ tänäkakkäsu 'they bit each other'; ተሰዳደቡ täsädaddäbu 'they insulted each other'; ተዋወቁ täwawwäqu (from ዐወቀ awwäqä) 'they got acquainted with each other'; ተጠቃቀሙ täṭäqaqqämu 'they helped each other'.

Wherever there is a concurrence of forms with tä- followed by the verb in the type C-form and tä- followed by the verb in the reduplicative type, there is a difference in the shade of meaning. The tä + type C-form expresses an ordinary reciprocal action whereas the tä + reduplicative type has those shades of meaning that are inherent in the reduplicative type. Thus, for instance: ተጋደሉ tägaddälu 'they killed each other', as against ተገዳደሉ tägädaddälu 'they killed each other' (a number of people); ተማከሩ tämakkäru 'they consulted one another', as against ተመካከሩ tämäkakkäru 'they consulted each other repeatedly'.

In other cases, where there is a concurrence of the two forms, different meanings are expressed even though the two forms derive from the same root. Thus, for instance, ተጣሉ täṭallu 'they fought each other', but ተጠላሉ täṭälallu 'they hated each other' (both from the same root ጠላ ṭälla 'hate'); ተጋቡ tägabbu 'they married (each other)', but ተግባቡ tägbabbu 'they understood each other' (both from the same root ገባ gäbba 'enter').

Note that the verbs of the class 1.2.2. most normally use only the tä + C type and not tä + reduplicative stem. Thus, from ከሰሰ kässäsä 'accuse': ተካሰሱ täkassäsu 'they accused each other' (but not *ተከሳሰሱ täkäsassäsu); ተላቀቁ tälaqqäqu 'they let go one another' (but not *ተለቃቀቁ täläqaqqäqu).

Since in a reciprocal action there is more than one person involved, the action is expressed either by the verb in the plural, or by the verb in the singular referring to the subject, the other agent being introduced by a preposition. Examples: ከበደና፡ ዓለሙ፡ ቅድም፡ ተጣሉ፡ käbbädänna alämu qəddəm täṭallu 'Kebbede and Alemu fought just a little while ago'; ዓለሙ፡ ከከበደ፡ ጋር፡ ለምን፡ ተጣላ alämu käkäbbädä (gar) lämən täṭalla 'why did Alemu fight with Kebbede?'

It should be noted that if the basic stem is either a type C or a reduplicative type, the tä-stem does not necessarily express a reciprocal meaning but a passive one. Thus: ማረከ marräkä 'he took prisoner': ተማረከ tämarräkä 'he was taken prisoner'; ሰባበረ säbabbärä 'he smashed': ተሰባበረ täsäbabbärä 'it was smashed'.

The verbs in the tä + C-type also express an action that one is liable to do or an action that one does habitually. These verbs, even though preceded by tä- remain transitives and take the direct object whenever required. The basic stem of the verbs that have this connotation express a violent action or utterance of words. They are normally used in the imperfect or participle.

Thus, from ነከሰ näkkäsä 'bite': *ተናከሰ tänakkäsä 'he has the habit of biting, he is liable to bite, he is a biter';

from መታ mätta 'hit': *ተማታ tämatta 'he has the habit of hitting, he is liable to hit';

from በላ bälla 'eat': *ተባላ täballa 'he is liable to eat, he has the habit of eating';

from ሰደበ säddäbä 'curse': *ተሳደበ täsaddäbä 'he has the habit of insulting, he is liable to insult'.

Examples: የሣህሌ፡ ውሻ፡ ይነክሳል yäsahle wəšša yənnakkäsal 'Sahle's dog has the habit of biting, Sahle's dog is liable to bite'; ይህ፡ ውሻ፡ ተናካሽ፡ ነው yəh wəšša tänakaš näw 'this dog is a biter'; ትንሹ፡ ልጅ፡ አዋቂ፡ ይሳደባል tənnəšu ləğ awaqi yəssaddäbal 'the little child has the habit of insulting adults, the little child is likely to insult adults'; እሷ፡ ተሳዳቢ፡ ናት əsswa täsadabi nat 'she is an insulting type'; ተናጋሪ tänagari 'one who talks a lot, a talker'.

Verbs of state, likewise, are used in this form to express a quality or a characteristic feature. Thus ተመረረ tämarrärä 'he is embittered' (from መረረ märrärä 'be bitter');

ተከበደ täkabbädä 'it has the quality of being heavy' (from ከበደ käbbädä 'be heavy');

ተቀለለ täqallälä 'it has the quality of being light' (from ቀለለ qällälä 'be light').

The tä- C type can also express a cumulative meaning. In this case the verbal action happens repeatedly over a period of time resulting in a kind of intensive, repeated, or progressive action.

Thus, ተቀረበ täqarräbä 'approach gradually, come very close', from ቀረበ qärräbä 'be near';

ተረዘመ tärazzämä 'keep on dragging out, be overlong', from ረዘመ räzzämä 'be long';

ተፈጠነ täfaṭṭänä 'be speeded up, be accelerated', from ፈጠነ fäṭṭänä 'be quick';

ተደረሰ tädarräsä 'be almost ready, move fast toward readiness', from ደረሰ därräsä 'be ready';

ተወጣ täwaṭṭa 'come out well', from ወጣ wäṭṭa 'go out';

ተጠራ̈ tätarra 'be purified by degrees', from ጠራ̈ tärra 'be pure';

ተቃለ̈ለ täqallälä 'be simplified, be made light by degrees', from ቀለ̈ለ qällälä 'be simple, be light';

ተላማ̈ tälamma 'multiply (plant), prosper plentifully', from ለማ̈ lämma 'prosper'.

This type also expresses a shade of meaning, as in:

ተላመነ tälammänä 'intercede' (from ለመነ lämmänä 'beg');

ተዋረደ täwarrädä 'be humiliated' (from ወረደ wärrädä 'go down');

ተናደደ tänaddädä 'be angry' (from ነደደ näddädä 'burn').

CONJUGATION

In the forms in which the t of the prefix t(ä) is in contact with the 1st radical of the verb, the t is assimilated to the 1st radical and does not appear either in writing or in pronunciation. As for the 1st radical of the root, it is always geminated. This is the case with the imperfect, jussive, infinitive and instrumental. Thus, for instance: imperfect yennäggär ይነ̈ገ̈ር for *yet-näggär; jussive yennägär ይነ̈ገር for *yet-nägär; infinitive männägär መነ̈ገር for *mät-nägär; instrumental männägärya መነ̈ገርያ for *mat-nägärya.

The forms are:

	Type A		Type B	
Perfect	ተነገ̈ረ	tänäggärä	ተፈለ̈ገ	täfällägä
Sim. Imperf.	ይነ̈ገ̈ር	yennäggär	ይፈ̈ለ̈ግ	yeffälläg
Imperfect	ይነ̈ገ̈ራል	yennäggäral	ይፈለ̈ጋል	yefällägal
Jussive	ይነ̈ገር	yennägär	ይፈ̈ለግ	yeffäläg

Imperative	ተነገር	tänägär	ተፈለ̈ግ	täfälläg
Gerundive	ተነግሮ	tänägro	ተፈል̈ጎ	täfällego
Comp. Gerundive	ተነግሯል	tänägrwal	ተፈል̈ጓል̈	täfällegwal
Participle	ተነጋሪ	tänägari	ተፈላ̈ጊ	täfällagi
Verbal noun	መነ̈ገር	männägär	መፈ̈ለግ	mäffäläg
Instrumental	መነ̈ገሪያ	männägärya	መፈ̈ለጊያ	mäffälägya

	Type C		Reduplicative	
Perfect	ተማረ̈ከ	tämarräka	ተሰባበ̈ረ	täsäbabbärä
Sim. Imperf.	ይማ̈ረ̈ክ	yemmarräk	ይሰ̈ባበ̈ር	yessäbabbär
Imperfect	ይማ̈ረ̈ካል	yemmarräkal	ይሰ̈ባበ̈ራል̈	yessäbabbäral
Jussive	ይማ̈ረክ	yemmaräk	ይሰ̈ባበር	yessäbabär
Imperative	ተማረክ	tämaräk	ተሰባበር	täsäbabär
Gerundive	ተማርኮ	tämarko	ተሰባብሮ	täsäbabro
Comp. Gerund.	ተማርኳል	tämarkwal	ተሰባብሯል	täsäbabrwal
Participle	ተማራኪ	tämaraki	ተሰባባሪ	täsäbabari
Verbal noun	መማ̈ረክ:	mämmaräk	መሰ̈ባበር	mässäbabär
Instrumental	መማ̈ረኪያ	mämmaräkya	መሰ̈ባበሪያ	mässäbabärya

64. THE as- STEM

The basic stem of Amharic can be augmented by the prefix አስ- as. This prefix can be added to any type or any verbal class. In the perfect, the form of the basic stem remains unchanged. Thus from type A ቀመ̈ሰ qämmäsä, the as- stem is አስቀመሰ asqämmäsä;

from type B ፈለ̈ገ fällägä, the as- stem is አስፈለ̈ገ asfällägä;

from type C ማረ̈ከ marräkä, the as- stem is አስማረ̈ከ asmarräkä.

The as- stem serves for the expression of various meanings.

The normal expression of the as- stem is that 1) of the causative of the transitive and 2) of the causative of the passive.

The transitive meaning of the root can be expressed either by the basic stem or by the a- stem as we have seen in § 61 . Regardless of the stem expressing the transitive meaning, the causative is expressed by the as- stem.

Examples for the as-stem as causative of the transitive verbs expressed by the basic stem:

ወሰ̈ደ wässädä 'he took': አስወሰ̈ደ aswässädä 'he caused to take';

ቈረ̈ጠ q^{w}ärräṭä 'he cut': አስቈረ̈ጠ asq^{w}ärräṭä 'he caused to cut';

ጠበ̈ቀ ṭäbbäqä 'he guarded': አስጠበ̈ቀ asṭäbbäqä 'he caused to guard';

ለመ̈ነ lämmänä 'he begged': አስለመ̈ነ aslämmänä 'he caused to beg';

መለ̈ሰ mälläsä 'he returned' (trans.): አስመለ̈ሰ asmälläsä 'he caused to return'.

The transitive meaning is also expressed by the a- stem. Indeed, we have seen above (§ 61) that the a-stem changes an intransitive verb into a transitive one. The causative of these transitive verbs that are formed by the a-stem is then expressed by the as-stem. Examples: ለፋ̈ läffa 'it was soft', አለፋ̈ aläffa 'he softened', አስለፋ̈ asläffa 'he caused to soften';

ረዘመ räzzämä 'it was long', አረዘ̈መ aräzzämä 'he lengthened', አስረዘ̈መ asräzzämä 'he caused to lengthen';

መጣ̈ mäṭṭa 'he came', አመጣ̈ amäṭṭa 'he brought', አስመጣ̈ asmäṭṭa 'he caused to bring';

ቆመ qomä 'he stood', አቆመ aqomä 'he set up', አስቆመ asqomä 'he caused to set up';

ጠበ̈ቀ ṭäbbäqä 'it stuck' (intr.), አጠበ̈ቀ aṭäbbäqä 'he stuck' (trans.), አስጠበ̈ቀ asṭäbbäqä 'he caused to stick';

ወለ̈ቀ wälläqä 'it slipped off', አወለ̈ቀ awälläqä 'he took off', አስወለ̈ቀ aswälläqä 'he caused to take off';

The as- stem also expresses the causative of the passive. As for the passive meaning, it goes back either to transitive verbs used in the tä-stem or to intransitive verbs for which no tä- stem occurs in actual usage. In all those cases the direct object is expressed by the marker -n (if the noun is determined) and by the object suffixed pronoun at the same time.

Examples for the causative of the passive of transitive verbs:

ዛፉን፡ አስቆ̈ረጠው	zafun asqorräṭäw 'he had the tree cut down';
ልጁን፡ አስነ̈ከሰው	ləǧun asnäkkäsäw 'he had the child bitten';
ጠላቱን፡ አስገ̈ደለው	ṭälatun asgäddäläw 'he had the enemy killed';
ቤቱን፡ አስጠ̈ረገ̈ችው	betun asṭärrägäččəw 'she had the house swept';
ዕቃህን፡ አስመ̈ዝን	əqahən asmäzzən 'have your luggage weighed'.

As was said above, the prefix as- also expresses the causative of the passive of intransitive verbs. Even though an intransitive verb in the basic stem (such as 'stand, come, go down') is not used in the passive meaning, the passive meaning of these intransitive verbs for which as- expresses the causative goes back to the transitive of these verbs formed by the a- stem. It is for the passive of these verbs in the a- stem (even though a passive form does not exist for these verbs) that the as- stem expresses the causative.

Thus, for instance, ቆመ qomä 'he stood', አቆመ aqomä 'he set up' * ተቆመ 'it was set up' (a form not used in the language), አስቆመ asqomä 'he caused to be set up';

መጣ mäṭṭa 'he came', አመጣ amäṭṭa 'he brought', * ተመጣ tämäṭṭa 'it was brought' (a form not used in the language), አስመጣ asmäṭṭa 'he caused to be brought'.

Examples: ሐውልቱን፡ ያስቆመ፡ እሱ፡ ነው፤ hawəltun yasqomä əssu näw 'he is the one who had the stela set up'; ፍሬ፡ ከዛፍ፡ አስወረደ፡ fəre käzaf aswärrädä 'he had fruit brought down from the tree'; ከውጭ፡ አገር፡ ልብስ፡ አስመጣ፡ käwəč agär ləbs asmäṭṭa 'he had clothes brought from abroad'.

The prefix as- can also occasionally be used for the expression of the causative of the intransitive verb. Examples:

ተኛ täñña 'sleep': አስተኛ astäñña 'cause to sleep';

ተወ täwä 'leave, abandon': አስተወ astäwä 'cause to leave, cause to abandon';

ሸሸ šäššä 'flee': አሸሸ aššäššä (for as-šäššä, see below) 'cause to flee';

ነፈሰ näffäsä 'blow (wind)': አስነፈሰ asnäffäsä 'cause to blow'.

The as-stem can convey the idea of obligation or forcing. Examples: የማይወደውን፡ ዓሣ፡ አስበላሁት፡ yämmaywäddäwən asa asbällahut 'I made him (or 'I forced him to') eat fish which he does not like'; ያመለጠውን፡ እስረኛ፡ ወደ፡ ዳኛ፡ አስመጡት፡ yamälläṭäwən əsräñña wädä dañña asmäṭṭut 'they forced the prisoner who escaped to come to the judge'; ልጁን፡ ኮሶ፡ አስጠጣሁት ləğun koso asṭäṭṭahut 'I made the child drink koso'. Note that in all these examples there are two direct objects expressly mentioned.

A special shade of meaning of the *as-* stem is 'to enable, to let, to permit to do the action of the basic stem'. Examples: ይህ፡ መንገድ፡ ወደ፡ ግቢ፡ ያስኬዳል *yəh* *mängäd* *wädä* *gəbbi* *yaskedal* 'this road leads to the palace'; lit. 'this-road toward palace lets-go' (or 'permits to go'); ይህ፡ በር፡ ጠባብ፡ ነው፤ ወፍራም፡ ሰው- አያስወጣም *yəh* *bärr* *ṭäbbab* *näw,* *wäfram* *säw* *ayaswäṭṭam* 'this passage is narrow, it will not let through a fat person', lit. this passage narrow is, a fat person it-will-not-let-go-through'; ጥርሴ፡ ቆሎ፡ አያስበላኝም *ṭərse* *qolo* *ayasbällaññəm* 'my teeth do not permit me to eat roasted grain', lit. 'my-teeth roasted-grain do-not-permit-me-to-eat'.

For the verbs for which the basic meaning is expressed by the *tä*-stem only, (§ 62), whether transitive or intransitive, the *as*-stem expresses the causative. The element *as-* is added to the basic stem without the prefix *tä-*. Thus,

ተቀመጠ *täqämmäṭä* 'sit down': አስቀመጠ *asqämmäṭä* 'seat, set, put, cause to sit down';

ተሸከመ *täšäkkämä* 'carry on the shoulders': አሸከመ *aššäkkämä* (for *as-šäkkämä*) 'cause to carry on the shoulders';

ተመኘ *tämäññä* 'desire': አስመኘ *asmäññä* 'cause to desire';

ተከተለ *täkättälä* 'follow': አስከተለ *askättälä* 'cause to accompany, make to follow';

ተመቸ *tämäččä* 'be suitable, convenient': አስመቸ *asmäččä* 'make be suitable, convenient';

ተቀበለ *täqäbbälä* 'receive': አስቀበለ *asqäbbälä* 'cause to receive'.

For the verbs for which the basic meaning is expressed only by the *a-* stem (see § 61), the causative is expressed by the *as-* stem. The *as-* is added to the basic form, without the prefix *a-*.

Examples: አለቀሰ *aläqqäsä* 'cry': አስለቀሰ *asläqqäsä* 'cause to cry';

አመለጠ *amälläṭä* 'escape': አስመለጠ *asmälläṭä* 'cause to escape';

አኮረፈ *akorräfä* 'snore': አስኮረፈ *askorräfä* 'cause to snore';

አገሳ *agässa* 'belch': አስገሳ *asgässa* 'cause to belch'.

In the verbs which have no basic stem, but occur with the *tä-* stem or the *a-* stem, the basic meaning of the verb being expressed either by the one or the other, the *as-* stem serves as the causative of both.

Examples: አገኘ *agäňňä* 'he found', ተገኘ *tägäňňä* 'it was found', አስገኘ *asgäňňä* 'he caused to find', and 'he caused to be found';

አደረገ *adärrägä* 'he made', ተደረገ *tädärrägä* 'it was made', አስደረገ *asdärrägä* 'he caused to make', and 'he caused to be made'.

For the verbs that begin with *a* (§ 58), either transitive or intransitive, the causative is አስ *as-*; thus,

አሰበ *assäbä* 'think': አሳሰበ *asassäbä* 'cause to think, suggest';

አለፈ *alläfä* 'pass': አሳለፈ *asalläfä* 'cause to pass';

አተመ *attämä* 'print': አሳተመ *asattämä* 'publish', lit. 'to cause to print';

አየ *ayyä* 'see': አሳየ *asayyä* 'show', lit. 'cause to see'.

The gerundive አስቀድሞ asqäddəmo is used adverbially meaning 'firstly, at first'. Example: አስቀድሞ፡ ቃል፡ ነበረ፡ asqäddəmo qal näbbärä 'at first there was the word'.

CONJUGATION

The verbs of types A and B have a single type when used with the prefix as-. In this type, the second radical is geminated throughout, behaving thus as if it were of the type B.

In verbs that begin with an š or a z, the s of the prefix as- which is in contact with the z or š of the root is assimilated to the first radical of the verb, which is then geminated. Thus *አስ-ሸፈነ *as-šäffänä becomes aššäffänä አሸፈነ ; *as-zämmätä becomes azzämätä አዘመተ.

As for the verbs that begin with an s, this s is geminated in combination with the s of the prefix as-. In writing, however, only one s is written, this s being pronounced geminated. For example: *as-särra is written አሠራ and pronounced assärra.

The forms are as follows:

Triradicals

	Type A, B		Type C	
Perfect	አስነገረ	asnäggärä	አስማረከ	asmarräkä
Sim. Impf.	ያስነግር	yasnäggər	ያስማርክ	yasmarrək
Imperfect	ያስነግራል	yasnäggəral	ያስማርካል	yasmarrəkal
Jussive	ያስነግር	yasnäggər	ያስማርክ	yasmark
Imperative	አስነግር	asnäggər	አስማርክ	asmark
Gerundive	አስነግሮ	asnäggəro	አስማርኮ	asmarko
Comp. Ger.	አስነግሯል	asnäggərwal	አስማርኳል	asmarkwal

Participle	አስነጋ̈ሪ	asnäggari	አስማራኪ	asmaraki
Infinitive	ማስነገ̈ር	masnäggär	ማስማረክ	masmaräk
Instrumental	ማስነገ̈ሪያ	masnäggäriya	ማስማረኪያ	masmaräkiya

Reduplicative

Perfect	አስነካከ̈ሰ	asnäkakkäsä
Simp. Impf.	ያስነካክ̈ስ	yasnäkakkəs
Imperfect	ያስነካክ̈ሳል	yasnäkakkəsal
Jussive	ያስነካክስ	yasnäkakəs
Imperative	አስነካክስ	asnäkakəs
Gerundive	አስነካክሶ	asnäkakso
Comp. Gerundive	አስነካክሷል	asnäkakswal
Participle	አስነካካሽ	asnäkakaš
Infinitive	ማስነካከስ	masnäkakäs
Instrumental	ማስነካካሻ	masnäkakaša

65. a(t)-STEM

We have seen that for verbs which occur only in the tä-stem without having a basic stem, there may be a concurrent stem with a- added to the root of the basic stem with omission of the tä- (see § 62). There are, however, verbs that occur with a tä-stem that may or may not go back to a basic stem and to which the prefix a- can be added with preservation of the t. In these verbs, however, the tä is not a prefix of a type A or a type B, but of a type C; thus ተሻገ̈ረ täšaggärä, ተናከ̈ሰ tänakkäsä. It should be stressed that in this case, the form of the combined prefix is not *atä- but at-, that is to say, the original prefix tä- loses its vowel ä. As a result of it, this t is in contact with the first radical of the verb, and is assimilated to it; the first radical is then geminated.[1]

The prefixed morpheme *at can also be added directly to verbs in their basic stem and not only to verbs of the tä + C-type. Since, however, the t does not actually appear, the stem is designated as a(t) rather than at- as is the case in the existing grammars.

Normally the prefix a(t)- is added to the verbs of the tä + C-type. The meaning of the verbs of the tä + C type is varied. They are:

1. Verbs that occur only in the type C with the prefix tä- the meaning of which is a basic one. Examples:

ተሻገ̈ረ täšaggärä 'cross'; ተቃጠ̈ለ täqaṭṭälä 'burn' (the stem ቀጠ̈ለ qäṭṭälä has another meaning); ተጫወ̈ተ täčawwätä 'play'; ተራመ̈ደ tärammäda 'take a step'; ተሻማ̈ täšamma 'to scramble', and others.

2. Verbs in which the tä + C type is a derived stem from the basic stem. This form expresses:

a) an action that one is liable to do or an action that one does habitually. (§ 63) Examples:

*ተናከ̈ሰ tänakkäsä 'he has the habit of biting' (from näkkäsä 'bite');

*ተሳደ̈በ täsaddäbä 'he has the habit of insulting' (from ሰደ̈በ säddäbä 'insult');

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[1] The loss of the vowel ä of the prefix tä as well as the assimilation of this t which is in contact with a following consonant was encountered previously in the discussion of the tä-stem when the tä-prefix was preceded by another morpheme. This was the case with the imperfect and jussive in forms such as yənnäggär for *yət-näggär from *yətä-näggär (from ተነገረ), and yənnägär for *yət-nägär from *yətä-nägär (see § 63).

*ተማታ tämatta 'he has the habit of hitting (from mätta 'hit'), and others.

b) a special shade of meaning (§ 63) such as ተለመነ tälammänä 'intercede' (from ለመነ lämmänä 'beg');

ተዋረደ täwarrädä 'be humiliated' (from ወረደ wärrädä 'go down');

ተናደደ tänaddädä 'be angry' (from ነደደ näddädä 'burn'), and others.

c) reciprocity or participation (§ 63) as in ተጋደሉ tägaddälu 'they killed each other' (from ገደለ gäddälä 'kill');

ተጣሉ täṭallu 'they fought each other' (from ጠላ ṭälla 'hate');

ተላመዱ tälammadu 'they got used to each other' (from ለመደ lämmädä 'be accustomed');

ተፋለጉ täfallägu 'they looked for one another' (from ፈለገ fällägä 'look for'), and others.

The meaning of the a(t)-stem for these classes is as follows:

1. In the verbs that occur only in the tä + C type without having a basic stem, the a(t)-stem expresses the causative. Thus, ተሻገረ täšaggärä 'cross': አሻገረ aššaggärä 'make cross':

ተቃጠለ täqaṭṭälä 'burn': አቃጠለ aqqaṭṭälä 'make burn';

ተሻማ täšamma 'scramble': አሻማ aššamma 'make scramble';

ተጫወተ täčawwätä 'play': አጫወተ aččawätä 'entertain'.

2. In the verbs in which tä + C type expresses either an action that one is liable to do or a shade of meaning in relation to the basic stem, the a(t)-stem expresses the causative. Thus, ተለመደ tälammädä 'get accustomed': አለመደ allammädä 'cause to get accustomed';

ተዋረደ täwarrädä 'be humiliated': አዋረደ awwarrädä 'cause to be humiliated, humiliate';

ተናደደ tänaddädä 'be angry': አናደደ annaddädä 'cause to be angry';

ተማታ tämmatta 'be in the habit of hitting': አማታ ammatta 'cause to be in the habit of hitting';

ተናከሰ tänakkäsa 'be in the habit of biting': አናከሰ annakkäsä 'cause to be in the habit of biting'.

3. In the verbs in which tä + C type expresses reciprocity or participation, the a(t)-stem expresses either the causative of reciprocity or the adjutative, that is, help to perform the action. The predictability of either of these meanings, that is, the causative of reciprocity or adjutative, depends on the occurrence or non-occurrence of the situation to which the action of the basic verb would apply. Thus, for instance, አጋደለ aggaddälä (from ተጋደሉ tägaddälu 'they killed one another') means either 'cause to kill one another' or 'help to kill'; or አፋለገ affallägä (from ተፋለጉ täfallägu 'they looked for one another') means either 'make look for one another' or 'help to look'; but a verb such as አናከሰ annakkäsä (from ተናከሱ tänakkäsu 'they bit each other') means only 'cause to bite each other', and not 'help to bite'. This is so because the occurrence of helping to bite is rather a rare situation.

Other examples for the causative of reciprocity:

ተቃረበ täqarräbä 'come close to one another': አቃረበ aqqarräbä 'bring close to one another';

ተጣሉ täṭallu 'hate one another': አጣላ aṭṭalla 'cause to hate one another';

ተደባደበ *tädäbaddäbä* 'hit one another': አደባደበ *addäbaddäbä* 'cause to hit one another';

ተላቀቁ *tälaqqäqu* 'separate from one another': አላቀቀ *allaqqäqä* 'cause to separate from one another'.

Examples for the adjutative: ተፋለጉ *täfallägu* 'look for one another': አፋለገ *affallägä* 'help to look for';

ተሳበሩ *täsabbäru* 'break one another': አሳበረ *assabbärä* 'help to break';

ተሳረቁ *täsarräqu* 'steal from one another': አሳረቀ *assarräqä* 'help to steal';

ተቃሙ *täqammu* 'rob each other': አቃማ *aqqamma* 'help in robbing'.

We have seen that one of the meanings of the *a(t)*-stem was that of the adjutative, this meaning being formed originally from verbs of the *tä* + C type. The meaning of the adjutative extended to transitive verbs that occur in any form other than the *tä* + C type. Thus, for instance, አናቀለ *annaqqälä* 'help to pull out' goes back directly to ነቀለ *näqqälä* 'pull out' and not to * ተናቀለ *tänaqqälä*; አዋለደ(ጀ) *awwallädä(čč)* 'act as midwife', that is 'help to give birth' goes back to ወለደ *wällädä* 'give birth' and not to *ተዋለደ *täwallädä*;[1]

አካፈተ *akkaffätä* 'help to open' goes back to ከፈተ *käffätä* 'open' and not to * ተካፈተ *täkaffätä*;

አቋጠረ *aqqʷaṭṭärä* 'help to count' goes back to ቈጠረ *qʷäṭṭärä*, and not to *ተቋጠረ *täqʷaṭṭärä*

This meaning can also go back to transitive or causative verbs expressed by the a-stem. Thus አማጣ ammaṭṭa 'help to bring' goes back to አመጣ amäṭṭa 'bring', from መጣ mäṭṭa 'come'; አፋላ affalla 'help to boil' (transitive) goes back to አፈላ afälla 'boil' (trans.), from ፈላ fälla 'boil' (intrans.); አፋረሰ affarräsä 'help to destroy' from አፈረሰ afärräsä 'destroy'.

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[1] Note that while ተዋለደ *täwallädä* exists in the meaning of 'breed' (intr.), it is not in connection with the adjutative አዋለደ *awwallädä*.

CONJUGATION

There is only one type for a(t)-stem. The forms are:

Triradicals

	Simple		Reduplicative	
Perfect	አናገረ	annaggärä	አንጋገረ	annägaggärä
Simp. Impf.	ያናግር	yannaggər	ያንጋግር	yannägaggər
Imperfect	ያናግራል	yannaggəral	ያንጋግራል	yannägaggəral
Jussive	ያናግር	yannagər	ያንጋግር	yannägagər
Imperative	አናግር	annagər	አንጋግር	annägagər
Gerundive	አናግሮ	annagro	አንጋግሮ	annägagro
Comp. Gerund.	አናግሯል	annagrʷal	አንጋግሯል	annägagrʷal
Participle	አናጋሪ	annagari	አንጋጋሪ	annägagari
Verbal noun	ማናገር	mannagär	ማንጋገር	mannägagär
Instrumental	ማናገሪያ	mannagärya	ማንጋገሪያ	mannägagärya

65.1. NOUN OF MANNER

Amharic can form a noun of manner, that is, 'manner of ...., way of ...', using the verbal root. The prefix a(t)- is used for this purpose with the base of the C-type in a simple or reduplicative form depending on the constitution of the verb. According to circumstances, the concept of this noun of manner can be active or passive.

For the triradicals the reduplicative serves as basis. The form is that of the perfect, 3rd singular, except for the last radical that has no vowel. Thus, from ለቀመ läqqämä 'pick': noun of manner አለቃቀም alläqaqäm 'way of picking, way of being picked';

from ለበሰ läbbäsä 'dress': አለባበስ alläbabäs 'way of dressing, way of being worn';

from መለሰ mälläsä 'answer': አመላለስ ammälaläs 'way of answering';

from ተመለሰ tämälläsä 'come back': አመላለስ ammälaläs 'way of coming back'.

66. አስተ- astä- STEM

There is a stem አስተ astä- which is normally used with verbs with initial አ a-; thus አስታወቀ astawwäqä 'inform' (from አወቀ awwäqä), አስታወሰ astawwäsä 'remind' (from አወሰ awwäsä), and so on (§ 68). However, there is a limited number of verbs which do not belong to the class of verbs with initial አ a- but have the prefix አስተ astä-.

These verbs are: አስተማረ astämarä 'teach' (from * ማረ marä, ተማረ tämarä 'study'); አስተዋለ astäwalä 'observe closely, pay attention to' (from ዋለ walä 'spend the day'); አስተጋባ: astägabba 'make the voice resound' (from ገባ gäbba 'enter'); አስተናበረ astänabbärä 'be a good host in observing protocol' (from ነበረ näbbärä 'he was'); አስተናገደ astänaggädä 'be a good host in providing proper lodging and food' (from እንግዳ: engeda 'guest').

While አስተማረ astämarä 'teach' is actually an አስ as- stem from ተማረ tämarä 'study', the other verbs seem to be formed with the prefix አስተ astä-. The semantic relationship between the አስተ astä-stems and the basic stem is not evident in these verbs.

Note that in the popular language there is also ተስተማረ tästämarä 'study'. The noun ተስተማሪ tästämari means 'beginner', also in the non-popular language.

67. VERBS WITH ተን tän- AND አን an-

There is a series of verbs in Amharic which have either the prefix ተን tän- or the prefix አን an- or both. These prefixes are not productive in the sense that one cannot form a verb with these prefixes from a basic stem. The verbs with these prefixes are lexical items.

The type of verb with which they occur as well as the special meaning that they express is limited.

The base of the verb is never a triradical of types A and B. The only triradical that occurs with these prefixes is type C. As for the quadriradicals, they may occur either with type 1 or type 2. They also occur with abbreviated quadriradicals of the classes በረታ bärätta, ሰለቸ säläččä and ላላ lalla.

These prefixes are limited mainly to verbs expressing sound, movement or light.

Wherever there is a concurrence of a form with ተን- tän- and አን- an-, the form with ተን tän- expresses an intransitive, a verb of state or a passive, whereas the form with አን- an- expresses a transitive or a causative.

Examples for ተን tän- and አን an- relation:

ተንኮሸኮ̈ሸ tänkošakkošä 'rustle': አንኮሸኮ̈ሸ ankošakkošä 'make rustle';

ተንሸረሸ̈ረ tänšäräššärä 'go on a walk': አንሸረሸ̈ረ ansäräššärä 'take someone on a walk';

ተንጫጫ̈ tänč̣ač̣č̣a 'twitter (birds), be noisy (children)': አንጫጫ̈ anč̣ač̣č̣a 'make be noisy';

ተንቀዋለ̈ለ tänqäwallälä 'wander aimlessly': አንቀዋለ̈ለ anqäwallälä 'make wander aimlessly';

ተንከባለ̈ለ tänkäballälä 'roll' (intrans.): አንከባለ̈ለ ankäballälä 'roll' (trans.);

ተንቀሳቀ̈ሰ tänqäsaqqäsä 'budge': አንቀሳቀ̈ሰ anqäsaqqäsä 'make someone or something budge';

ተንጐደጐ̈ደ tängʷädäggʷädä 'shake (sky) from thunder': አንጐደጐ̈ደ angʷädäggʷädä 'thunder', literally 'make shake';

ተንጠለጠ̈ለ tänṭäläṭṭälä 'be suspended, hang' (intrans.): አንጠለጠ̈ለ anṭäläṭṭälä 'suspend';

ተንጠበጠ̈በ tänṭäbäṭṭäbä 'be dropped one by one (many things), drop' (intrans.): አንጠበጠ̈በ anṭäbäṭṭäbä 'drop many things one by one'.

There are verbs of this class which occur only in the form with አን an- without having a ተን tän- form. Examples: አንቀላፋ̈ anqälaffa 'doze'; አንጐራጐ̈ረ angʷäraggʷärä 'sing alone while working'.

There is a small number of verbs with ተን tän- (or አን an-) that also have either a basic stem without አን an- or an a-stem. Thus,

ከተከ̈ተ kätäkkätä 'break in pieces', and ተንከተከ̈ተ tänkätäkkätä, same meaning;

ከበለ̈ለ käbällälä 'throw someone down making him turn over', and እንከባለ̈ለ ankäballälä 'roll' (trans.);

አኰረፈ akʷärräfä 'snore', and እንኳረ̈ፈ ankʷarräfä, same meaning;

አቈሸሸ aqʷäššäšä 'make dirty', and እንቋሸ̈ሸ anqʷaššäšä 'belittle someone by making him a bad reputation';

ቀጠቀ̈ጠ qäṭäqqäṭä 'hammer, shake' (trans.), and ተንቀጠ̈ቀጠ tänqäṭṭäqäṭä 'tremble'.

There are quadriradical verbs in this class that beside their type 1 have the appearance of a type 2, that is to say, the vowel is a after the 2nd radical. The verb in type 2 seems to have a shade of meaning in relation to type 1. Thus, ተንገደገ̈ደ tängädäggädä (type 1) 'stumble and be about to fall': ተንገዳገ̈ደ tängädaggädä 'to stumble and be on the stage of falling for a longer period'. Example: ሰ̈ካራሙ. እየተንገዳ̈ገደ፡ ወደ፡ ቤቱ፡ ሄደ säkkaramu eyyätängädaggädä wädä betu hedä 'the drunkard went home stumbling all the way'.

Other verbs: አንጠበጠ̈በ anṭäbäṭṭäbä 'drop': አንጠባጠ̈በ anṭäbaṭṭäbä 'drop slowly and carefully';

ተንቀረ̈ፈፈ tänqäräffäfä 'be slow in action': ተንቀራ̈ፈፈ tänqäraffäfä 'be very slow in action'.

A verb without difference in meaning between type 1 and type 2 is ተንዘረ̈ጠጠ tänzäräṭṭäṭä and ተንዘራ̈ጠጠ tänzäraṭṭäṭä 'be bulging (belly)'.

The n of the prefix ተን tän- or እን an- becomes labialized when in contact with a labial b. Thus ተምበረ̈ከከ tämbäräkkäkä 'kneel', for *ተንበረ̈ከከ tänbäräkkäkä; ተምበለ̈በለ tämbäläbbälä 'flame', for *ተንበለበለ tänbäläbbälä.

Like with other verbs, the verbs with አን an- and ተን tän- can be used in the composite verbs (see § 84). In this case, the stem may or may not occur with the አን an- or ተን tän- prefix followed, of course, by the element አለ alä.

Thus, from ተንከባለለ tänkäballälä 'to roll' (intrans.): ክብልል፡ አለ kəbləll alä 'to roll over suddenly several times';

from ተንኮሻኮሻ tänkošakkoša 'to rustle': ኮሽኮሽ፡ አለ koššəkošš alä 'to rustle at regular intervals';

from ተንከተከተ tänkätäkkätä 'to burst out laughing': ከት፡ አለ kätt alä 'to laugh out loud';

from አንጠለጠለ anṭäläṭṭälä 'to suspend': ጠልጠል፡ አለ ṭälṭäll alä 'to swing suspended for a moment, to be precariously suspended', and አንጥልጥል፡ አለ ənṭəlṭəll alä 'to be firmly suspended';

from አንቀጠቀጠ anqäṭäqqäṭä 'tremble, shiver': አንቅጥቅጥ፡ አለ ənqəṭqəṭṭ alä 'to shiver violently'.

It can be seen from the foregoing examples that the compound descriptive expresses a shade of meaning expressed by the verb from which it is derived.

A noun of manner can be formed from the verbs with the prefix እን- an-. The form is that of type 2, the last consonant being vowelless.

Thus, አንከባለል ankäbalal 'manner of rolling', from አንከባለለ ankäballälä 'roll';

አንከባከብ ankäbakäb 'manner of taking good care of someone', from አንከባከበ ankäbakkäbä 'take good care of someone';

አንቀሳቀስ anqäsaqäs 'manner of making someone or something budge', from አንቀሳቀሰ anqäsaqqäsä 'make someone or something budge'.

CONJUGATION

In the verbal and nominal forms that are formed with prefixes the ṭ disappears without bringing about the gemination of the ን n.

Quadriradicals

	Prefix tän-		Prefix an-	
Perfect	ተንጠለጠ፟ለ	tänṭäläṭṭälä	አንጠለጠ፟ለ	anṭäläṭṭälä
Sim. Imperf.	ይንጠለጠ፟ል	yənṭäläṭṭäl	ያንጠለጥ፟ል	yanṭäläṭṭəl
Imperfect	ይንጠለጠ፟ላል	yənṭäläṭṭälal	ያንጠለጥ፟ላል	yanṭäläṭṭəlal
Jussive	ይንጠልጠል	yənṭälṭäl	ያንጠልጥል	yanṭälṭəl
Imperative	ተንጠልጠል	tänṭälṭäl	አንጠልጥል፡	anṭälṭəl
Gerundive	ተንጠልጥሎ	tänṭälṭəlo	አንጠልጥሎ	anṭälṭəlo
Participle	ተንጠልጣይ	tänṭälṭay	አንጠልጣይ	anṭälṭay
Infinitive	መንጠልጠል	mänṭälṭäl	ማንጠልጠል	manṭälṭäl
Instrumental	መንጠልጠያ	mänṭälṭäya	ማንጠልጠያ	manṭälṭäya

Triradicals, type C

	Prefix tän-		Prefix an-	
Perfect	ተንጋጠ፟ጠ	tängaṭṭäṭä	አንጋጠ፟ጠ	angaṭṭäṭä
Sim. Imperf.	ይንጋጠ፟ጥ	yəngaṭṭäṭ	ያንጋጥ፟ጥ	yangaṭṭəṭ
Imperfect	ይንጋጠ፟ጣል	yəngaṭṭäṭal	ያንጋጥ፟ጣል	yangaṭṭəṭal
Jussive	ይንጋጠጥ	yəngaṭäṭ	ያንጋጥ፟	yangaṭṭ
Imperative	ተንጋጠጥ	tängaṭäṭ	አንጋጥ፟	angaṭṭ
Gerundive	ተንጋጦ፟	tängaṭṭo	አንጋጦ፟	angaṭṭo
Participle	ተንጋጣጭ	tängaṭač	አንጋጣጭ	angaṭač
Infinitive	መንጋጠጥ	mängaṭäṭ	ማንጋጠጥ	mangaṭäṭ
Instrumental	መንጋጠጫ	mängaṭäča	ማንጋጠጫ	mangaṭäča

Abbreviated Quadriradicals

	Prefix tän-		Prefix an-	
Perfect	ተንጫጫ	tänčačča	ኣንጫጫ	ančačča
Sim. Imperf.	ይንጫጫ	yənčačča	ያንጫጫ	yančačč
Imperfect	ይንጫጫል	yənčaččal	ያንጫጫል	yančaččal
Jussive	ይንጫጫ	yənčača	ያንጫጫ	yančača
Imperative	ተንጫጫ	tänčača	ኣንጫጫ	ančača
Gerundive	ተንጫጭቶ	tänčačto	ኣንጫጭቶ	ančačto
Comp. Gerund.	ተንጫጭቷል	tänčačtwal	ኣንጫጭቷል	ančačtwal
Participle	ተንጫጭ	tänčač	ኣንጫጭ	ančač
Verbal Noun	መንጫጫት	mänčačat	ማንጫጫት	mančačat

68. DERIVED STEMS OF THE a-VERBS

We have seen above (§ 58) that the verbs beginning with a form a special verbal class for phonetic reasons. Indeed, the structure of the various verbal and nominal forms is conditioned by the initial a. It is also for the same phonetic reasons that the derived stems of the a-verbs and their conjugation will be different from those of the regular triradical verb.

tä-STEM

In the tä-stem, the perfect of ታሰረ tassärä, from tä-assärä, with elision of ä (see § 8.1).

Contrarily to the regular verbs in which the t of the tä-stem is assimilated to the 1st radical of the verb and is, therefore no longer preserved in the verbal and nominal forms that have prefixes (such as ይነገራል yənnäggäral for yətnäggäral, መነገር männägär for mätnägär), the initial ta of the tassärä class is preserved everywhere. Thus, ይታሰራል yəttassäral, መታሰር mättasär.

Note that except for the vowel a following the t, ይታሰራል yəttassäral has the form of the regular verb ይነገራል yənnäggäral. It is indeed by analogy with the regular verb in which the 1st radical is geminated that the preserved t of tassärä is geminated in the same forms. Thus, simple imperfect ይታሰር yəttassär, like ይነገር yənnäggär; jussive ይታሰር yəttasär, like ይነገር yənnägär; verbal noun መታሰር mättasär, like መነገር männägär. It is as if the t of ታሰረ tassärä were the first radical of the verb.

Verbs of the a-class that occur only in the tä-stem.

Type A: ታገለ taggälä 'struggle', ታጠቀ taṭṭäqä 'gird oneself'.

Type B: ታገሠ taggäsä 'be patient', ታረዘ tarräzä 'be in rags', ታዘበ tazzäbä 'observe critically', ታበየ tabbäyä 'be proud'.

Impersonal: ታወሰ tawwäsä- 'come to one's mind'.

Conjugation of the tä-stem

Triradicals

	Type A		Type B	
Perfect	ታሰረ	tassärä	ታደሰ	taddäsä
Sim. Imperf.	ይታሰር	yəttassär	ይታደስ	yəttaddäs
Imperfect	ይታሰራል	yəttassäral	ይታደሳል	yəttaddäsal
Jussive	ይታሰር	yəttasär	ይታደስ	yəttadäs
Imperative	ታሰር	tasär	ታደስ	taddäs
Gerundive	ታስሮ	tasro	ታደሶ	täddəso
Comp. Gerund.	ታስሯል	tasrʷal	ታደሷል	taddəsʷal
Participle	ታሳሪ	tasari	ታዳሽ	taddaš
Verbal Noun	መታሰር	mättasär	መታደስ	mättadäs
Instrumental	መታሰሪያ	mättasärya	መታደሻ	mättadäša

a-STEM

The verbs beginning with a have no a-stem. Indeed, a form such as *አ-አሰረ a-assärä would have become አሰረ assärä because of elision of one a (see § 8.1). As a result of this phonetic structure, the a-stem resulting in the form አሰረ assärä would not show the marker a of the a-stem. The function of the a-stem is taken over by the as-stem.

as-STEM

The as-stem of the a-verbs has all the functions of the a-stem and of the as-stem of the regular verb (see § 64). A combination of as-alläfä results in asalläfä, written አሳለፈ.

Examples: አለፈ alläfä 'pass' (intrans.): አሳለፈ asalläfä 'let pass, pass' (trans.);

አረደ arrädä 'slaughter': አሳረደ asarrädä 'cause to slaughter, cause to be slaughtered';

አነሰ annäsä 'decrease': አሳነሰ asannäsä 'make decrease';

አዘነ azzänä 'be sad': አሳዘነ asazzänä 'sadden';

አጨደ aččädä 'mow': አሳጨደ asaččädä 'cause to mow, cause to be mown';

አደሰ addäsä 'renew': አሳደሰ asaddäsä 'cause to renew, cause to be renewed'.

Conjugation of the as-stem

Triradicals

Perfect	አሳደሰ	asaddäsä
Sim. Imperf.	ያሳድስ	yasaddəs
Imperfect	ያሳድሳል	yasaddəsal
Jussive	ያሳድስ	yasaddəs

Imperative	አሳድስ	asaddəs
Gerundive	አሳድሶ	asaddəso
Comp. Gerund.	አሳድሷል	asaddəsʷal
Participle	አሳዳሽ	asaddaš
Verbal Noun	ማሳደስ	masaddäs
Instrumental	ማሳደሻ	masaddäša

THE as(tä)-STEM

In the verbs that begin with አ a- a certain number of verbs can be formed with the prefix as- added to the base of the tä-stem. Most of these verbs occur in the tä-stem only, without having a basic stem. The meaning brought about by the as(tä)-stem is that of transitive, causative, causative of reciprocal and adjutative.

Example for transitive: አስታጠቀ astaṭṭäqä 'gird someone', from ታጠቀ taṭṭäqä 'gird oneself' (no basic stem existing).

Example for causative: አስታገሰ astaggäsä 'placate, cause to be patient', from ታገሰ taggäsä 'be patient' (no basic stem existing).

Example for causative of passive: አስታወቀ astawwäqä 'announce, notify', from ታወቀ tawwäqä 'be known' (passive of ዐወቀ awwäqä 'know').

Example for causative of reciprocal: አስታረቀ astarräqä 'reconcile', from ታረቁ tarräqu 'be reconciled with each other' (no basic stem existing).

Examples for adjutative: አስታመመ mmämä 'nurse' ~~to wash one's hands',~~ literally 'help in sickness', from መመ tammämä 'be sick'.

The *as(tä)*-stem is more frequently used in the reduplicative stem (see below).

Conjugation of the *astä*-stem

Perfect	አስታወ̈ቀ	*astawwäqä*
Sim. Imperf.	ይስታወ̈ቅ	*yastawweq*
Imperfect	ይስታወ̈ቃል	*yastawweqal*
Jussive	ይስታውቅ	*yastawq*
Imperative	አስታውቅ	*astawq*
Gerundive	አስታውቆ	*astawqo*
Comp. Gerund.	አስታውቋል	*astawqʷal*
Participle	አስታዋቂ	*astawaqi*
Verbal Noun	ማስታወቅ	*mastawäq*
Instrumental	ማስታወቂያ	*mastawäqya*

Reduplicative Stem

The meaning of the reduplicative stem of the class አሰ̈ረ *assärä* is the same as that of the triradical verbs (see § 60). The following external stems are used for the reduplicative of the *a*-verbs.

Basic stem. The form is አሳሰረ *asassärä*.

tä-stem. The form is ተላለ̈ፈ *tälalläfa*. Note that the *t* of the *tä*-stem has the vowel *ä*, and not the vowel *a* as one would expect from a form **tä-alalläfa* > *talalläfä* 'pass one another'. In the conjugation the *t* remains and is geminated in all the verbal and nominal forms that have prefixes. Thus, simple imperfect ይተ̈ሳሰ̈ር *yettäsassär*, verbal noun መተ̈ሳሰር *mättäsasär*, and so on. For more details, see conjugation, below.

a-stem. This stem does not exist for the verbs of the a-class (see above).

as-stem. This stem is not used for the basic reduplicative stem. A form such as *አሳላለፈ asalalläfä does, therefore, not exist.

as(tä)-stem. This stem represents the prefix as- added to the basis of the tä-stem of the reduplicative. It expresses the causative of the reciprocal and the adjutative. The form is አስተላለፈ astälalläfä.

Examples for the causative of reciprocal: አስተናነቀ astänannäqa 'cause to strangle each other' (from አነቀ annäqä); አስተካከለ፡ astäkakkälä 'regularize, make equal with one another' (from አከለ akkälä); አስተዋወቀ astäwawwäqä 'make know each other' (from ዐወቀ awwäqä); አስተላለፈ astälalläfä 'cause to pass each other' (from አለፈ alläfä).

Examples for the adjutative: አስተራረመ astärarrämä 'help to weed' (from አረመ arrämä); አስተሳሰረ astässassärä 'help to tie' (from አሰረ assärä); አስተጣጠፈ astäṭaṭṭäfä 'help to feld' (from አጠፈ aṭṭäfä).

täs(tä)-stem. There seems to be only one verb that has the prefix täs(tä)- which serves for the passive of as(tä)-. The verb is ተስተካከለ tästäkakkälä 'be made even', passive of አስተካከለ astäkakkälä 'make even' (from አከለ akkälä). For another verb with the morpheme täs(tä), see § 66.

a(t)-stem. This stem represents the prefix a- added to the basis of the tä-stem of the reduplicative. It expresses the causative of reciprocity and the adjutative. Examples: አተናነቀ

attänannäqä 'cause to strangle one another' (from ተናነቁ tänannäqu 'they strangled one another', from አነ፟ቀ annäqä 'strangle');

አተ፟ማመ፟ነ attämammänä 'cause people to have confidence in one another' (from ተማመኑ tämammänu 'they have confidence in one another', from አመ፟ነ ammänä 'believe');

አተሳሰ፟በ attäsassäbä 'cause to settle the financial accounts, help to settle the financial accounts' (from ተሳሰ፟በ täsassäbä 'settle one's financial account', from አሰ፟በ assäbä 'think, calculate').

Conjugation of the Reduplicative

	Basic Type		tä-stem	
Perfect	አሳሰ፟ረ	asassärä	ተሳሰ፟ረ	täsassärä
Sim. Imperf.	ያሳስ፟ር	yasassər	ይተ፟ሳሰ፟ር	yəttäsassär
Imperfect	ያሳስ፟ራል	yasassəral	ይተ፟ሳሰ፟ራል	yəttäsassäral
Jussive	ያሳስር	yasasər	ይተ፟ሳሰር	yəttäsasär
Imperative	አሳስር	asasər	ተሳሰር	täsasär
Gerundive	አሳስሮ	asasro	ተሳስሮ	täsasro
Comp. Gerund.	አሳስሯል	asasrʷal	ተሳስሯል	täsasrʷal
Participle	አሳሳሪ	asasari	ተሳሳሪ	täsasari
Verbal Noun	ማሳሰር	masasär	መተ፟ሳሰር	mättäsasär
Instrumental	ማሳሰሪያ	masasärya	መተ፟ሳሰሪያ	mättäsasärya

	as(tä)-stem		a(t)-stem	
Perfect	አስተላለ፟ፈ	astälalläfä	አተ፟ሳሰ፟በ	attäsassäbä
Simp. Imperf.	ያስተላል፟ፍ	yastälalləf	ያተ፟ሳስ፟ብ	yattäsassəb
Imperfect	ያስተላል፟ፋል	yastälalləfal	ያተ፟ሳስ፟ባል	yattäsassəbal
Jussive	ያስተላልፍ	yastälalf	ያተ፟ሳስብ	yattäsasb
Imperative	አስተላልፍ	astälalf	አተ፟ሳስብ	attäsasb
Gerundive	አስተላልፎ	astälalfo	አተ፟ሳስቦ	attäsasbo

Comp. Gerund.	አስተላልፏል	astälalfʷal	አስተ̈ሳስቧል	attäsasbʷal
Participle	አስተላላፊ	astälalafi	አተ̈ሳሳቢ	attäsasabi
Verbal Noun	ማስተላለፍ	mastäläläf	ማተ̈ሳሰብ	mattäsasäb
Instrumental	ማስተላለፊያ	mastälaläfya	ማተ̈ሳሰቢያ	mattäsasäbya

Noun of manner

The noun of manner of the a-verbs is formed from the as(tä)-stem, rarely from the a(t)-stem. The base is that of the reduplicative with the last radical being vowelless. According to the situation and usage in the language, the meaning of the noun of manner can be active or passive. Thus አስተራረም astäraräm 'way of correcting, way of being corrected'; አስተራረድ astäraräd 'way of slaughtering'; አስተዛዘል astäzazäl 'way of carrying on the back'; አስተሳሰር astäsasär 'way of tying, way of being tied'; አስተያየት astäyayät 'opinion', literally 'way of looking', from አየ ayyä 'see'; አስተዳደር astädadär 'administration'.

Examples for passive meaning: የፈተናው ፡ አስተራረም ፡ አልገባ̈ኝ̈ም ፡ yäfätänaw astäraräm algäbbaňňəm 'I don't understand the way the test is corrected'; የዚህ ፡ ኬሻ ፡ አስተሳሰሩ ፡ መጥፎ ፣ ስለሆነ ፡ መፍታት ፡ አቃ̈ተ̈ኝ̈ yäzih keša astäs~~ǿ~~asru mätfo səlähonä mäftat aqqattäň 'because this mat is badly tied I cannot untie it'.

A noun of manner of the type አተ̈ናነቅ attänanäq 'way of being strangled', አተ̈ያየት attäyayät 'the way a person looks, the way a person looks at things' is rare.

69. BIRADICALS

Amharic has different classes of biradical verbs, that is to say, verbs consisting of only two radicals. Most of these verbal classes go back to a triradical root in which one of the radicals was a laryngeal, the velar ḫ or the semi-vowels y or w. Since these radicals were reduced to zero in certain positions, the original triradical roots became reduced to biradicals. The term 'abbreviated triradicals' would be more appropriate, but for the sake of brevity they will be called 'biradicals'. The biradical verbal classes are:

class	ሰማ̈	sämma 'to hear'
class	ቀረ̈	qärrä 'to remain behind'
class	ሳመ	samä 'to kiss'
class	ቆመ	qomä 'to stand'
class	ሄደ	heda 'to go'

Out of these classes, the ሰማ̈ sämma and ቀረ̈ qärrä classes have types A and B since their 2nd consonant is the 2nd radical of the root. This is not the case of the classes ሳመ samä, ቆመ qomä and ሄደ hedä in which the 2nd consonant is the 3rd radical of the root. It is also the ሰማ̈ sämma and ቀረ̈ qärrä classes that have a secondary t in the gerundive and in the verbal noun.

70. VERBAL CLASS ሰማ̈ sämma

This verbal class consists of verbs that have two consonants, the first consonant having the vowel ä and the second consonant, which is geminated, having the vowel a.

→ This verbal class goes back historically to a triradical root the last radical of which was a laryngeal or the velar ḫ. Examples: መራ̈ märra 'to guide', from the root mrḫ; በላ̈ bälla 'to eat', from the root blʿ; ገዛ̈ gäzza 'to buy' from the root gzʾ; ፈራ̈ färra 'to fear' from the root frh; በዛ bäzza 'to be numerous' from the root bzh. Since, in Amharic, the laryngeals and the velar ḫ were reduced to zero a root such as *sämmäᶜa (for pronunciation of a vowel a after a laryngeal, see § 1.1) became *sämmäa (with the loss of the laryngeal), and then became sämma after the elision of the ä (see § 8.1).

→ It is important to keep in mind the triradical origin of this biradical class in order to understand the differences in conjugation between this class and the triradical class.

This verbal class has types A, B and C.

Examples for type A: ገባ፟ gäbba 'enter', ወጣ፟ wäṭṭa 'go out, go up', በላ፟ bälla 'eat', ረታ፟ rätta 'overcome', ገዛ፟ gäzza 'buy, govern', መታ፟ mätta 'hit', ዘራ zärra 'sew', ቈላ፟ qʷälla 'parch', ሠራ፟ särra 'work', ጐዳ፟ gʷädda 'damage'.

Type B: ጠጣ፟ ṭäṭṭa 'drink', ቀባ፟ qäbba[1] 'annoint, smear', ለካ፟ läkka 'measure', ተኛ፟ täñña 'sleep'.

Type C: ቋጣ፟ qaṭṭa 'threaten'.

Conjugation:

Perfect

Sg.	3rd m.	ሰማ	sämma 'he heard'	Pl.	3rd c.	ሰሙ	sämmu
	3rd f.	ሰማ፟ች፟	sämmačč				
	2nd m.	ሰማ፟ህ	sämmah		2nd c.	ሰማ፟ች፟ሁ	sämmaččehu
	2nd f.	ሰማ፟ሽ	sämmaš				(pron. sämmaččehʷ)
	1st c.	ሰማ፟ሁ	sämmahu		1st c.	ሰማ፟ን	sämman
			(pron. sämmahʷ)				

Note that the final vowel a remains in all persons except in the 3rd person, plural. As for the consonant suffix of the singular 2nd masc. and 1st com. it is -h and not -k as was the case with the triradicals (§ 34).

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[1] Contrary to most dictionaries, this verb is of the types A and B.

Types B and C are conjugated in the perfect in the same way.

Simple Imperfect.

		Type A		Type B		Type C	
Sg.	3rd m.	ይሰማ	yəsäma	ይለካ̈	yəläkka	ይቃጣ̈	yəqaṭṭa
	3rd f.	ትሰማ	təsäma	ትለካ̈	təläkka	ትቃጣ̈	təqaṭṭa
	2nd m.	ትሰማ	təsäma	ትለካ̈	təläkka	ትቃጣ̈	təqaṭṭa
	2nd f.	ትሰሚ	təsämi	ትለኪ̈	təläkki	ትቃጪ̈	təqačč
	1st c.	እሰማ	əsäma	እለካ̈	əläkka	እቃጣ̈	əqaṭṭa
Pl.	3rd c.	ይሰሙ	yəsämu	ይለኩ̈	yəläkku	ይቃጡ̈	yəqaṭṭu
	2nd c.	ትሰሙ	təsämu	ትለኩ̈	təläkku	ትቃጡ̈	təqaṭṭu
	1st c.	እንሰማ	ənnəsäma	እንለካ̈	ənnəläkka	እን̈ቃጣ̈	ənnəqaṭṭa

Note that the final vowel a remains in all persons except in the 2nd fem. sg. (ትሰሚ təsämi) and the 2nd and 3rd pers. pl. (ትሰሙ təsämu, ይሰሙ yəsämu).

Imperfect

Type A: ይሰማል yəsämal, ትሰማለች̈ təsämalläčč, and so on.

Type B: ይለካ̈ል yəläkkal, ትለካ̈ለች̈ təläkkalläčč, and so on.

Jussive

Sg.	3rd m.	ይስማ	yəsma	ይለካ̈	yəläkka	ይቃጣ	yəqaṭa
	3rd f.	ትሰማ	təsma	ትለካ̈	təläkka	ትቃጣ	təqaṭa
	*2nd m.	ትሰማ	təsma	ትለካ̈	təläkka	ትቃጣ	təqaṭa
	*2nd f.	ትሰሚ	təsmi	ትለኪ̈	təläkki	ትቃጪ	təqač
	1st c.	ልሰማ	ləsma	ልለካ̈	ləläkka	ልቃጣ	ləqaṭa
Pl.	3rd c.	ይሰሙ	yəsmu	ይለኩ̈	yəläkku	ይቃጡ	yəqaṭu
	*2nd c.	ትሰሙ	təsmu	ትለኩ̈	təläkku	ትቃጡ	təqaṭu
	1st c.	እን̈ሰማ	ənnəsma	እን̈ለካ̈	ənnəläkka	እን̈ቃጣ	ənnəqaṭa

*The starred forms are used only with negation.

Imperative

Sg.	2m.	ሰማ	sema	ለካ̈	läkka	ቃጣ	qaṭa
	2f.	ሰሚ	semi	ለኪ̈	läkki	ቃጪ	qač̣
Pl.	2c.	ሰሙ	semu	ለኩ̈	läkku	ቃጡ	qaṭu

Gerundive.

In the gerundive of this class, a ት t is added.

Type A: Sg. 3m ሰምቶ sämto, 1c. ሰምቼ sämeččе (with palatalization of the ቼ -čče.

Type B: ለኬቶ läkketo

Type C: ቃጥቶ qaṭṭo

Compound Gerundive

Type A: Sg. 3m ሰምቷል sämtwal, 1c. ሰምቻ̈ለ̈ሁ sameččalläh^w

Type B: ለክ̈ቷል läkketwal

Type C: ቃጥቷል qaṭṭwal

Participle

Type A, ሰሚ sämi; type B, ለኪ̈ läkki; type C, ቃጪ qač̣

Verbal noun

As in the gerundive, the infinitive is formed by adding a ት t.

Type A, መሰማት mäsmat; type B, መለካ̈ት mäläkkat; type C, መቃጣት mäqaṭat

Instrumental

While in principle the instrumental is formed from the verbal noun (see § 49), the instrumental of this class has no ት t suffixed to the stem.

	Type A		Type B		Type C
መሥሪያ	*mäsreya* 'tool' (from ሠራ *särra* 'to make')	መለኪያ	*mäläkkəya* 'small glass for drinking liquor' (from ለካ *läkka* 'measure')	መቃጫ	*mäqača*

70.1. VERB መላ *mälla*, ሞላ *molla*

A verb of this class that deserves special mention is ሞላ፡ *molla* 'fill, be full', a phonetic variant of መላ *mälla*. The vowel *o* after the *m* is probably due to the labial *m*, unless ሞላ *mollä* is from *mʷälla* (see § 57) if one is to judge from the jussive *yəmʷla* (written ይሙላ) and the verbal noun *mämʷlat* (written መሙላት).

70.2. DERIVED STEMS

REDUPLICATIVE

In the reduplicative the 2nd radical is repeated. The forms are:

	ሰማ	*sämma*
Perfect	ነካካ	*näkakka*
Simp. Impf.	ይነካካ	*yənäkakka*
Imperfect	ይነካካል	*yənäkakkal*
Jussive	ይነካካ	*yənäkaka*
Imperative	ነካካ	*näkaka*
Gerundive	ነካክቶ	*näkakto*
Comp. Ger.	ነካክቷል	*näkaktʷal*
Participle	ነካኪ	*näkaki*
Iñfinitive	መነካካት	*mänäkakat*
Instrumental	መነካኪያ	*mänäkakya*

a- STEM

	Type A		Type B		Type C	
Perfect	አገባ	agäbba	አጠጣ	aṭäṭṭa	አባራ	abarra
Simp. Imperf.	ያገባ	yagäba	ያጠጣ	yaṭäṭṭa	ያባራ	yabarra
Imperfect	ያገባል	yagäbal	ያጠጣል	yaṭäṭṭal	ያባራል	yabarral
Jussive	ያግባ	yagba	ያጠጣ	yaṭäṭṭa	ያባራ	yabara
Imperative	አግባ	agba	አጠጣ	aṭäṭṭa	አባራ	abara
Gerundive	አግብቶ	agbəto	አጠጥቶ	aṭäṭṭəto	አባርቶ	abarto
Comp. Gerund.	አግብቷል	agbətwal	አጠጥቷል	aṭäṭṭətwal	አባርቷል	abartwal
Participle	አግቢ	agbi	አጠጭ	aṭäč̣č̣*	አባሪ	abari
Verbal Noun	ማግባት	magbat	ማጠጣት	maṭäṭṭat	ማባራት	mabarat
Instrumental	ማግቢያ	magbiya	ማጠጫ	maṭäč̣č̣a**	ማባሪያ	mabariya

* From አጠጢ aṭäṭṭi

** From ማጠጢያ maṭäṭṭiya

Some verbs in the a-stem of this class are:

አመጣ amäṭṭa 'bring', from መጣ mätta 'come';

አሰፋ asäffa 'widen', from ሰፋ säffa 'be wide';

አገባ agäbba 'put in', from ገባ gäbba eenter, come in';

አበላ abälla 'feed', from በላ bälla 'eat'.

From type B: አጠጣ aṭäṭṭa 'give to drink', from ጠጣ ṭäṭṭa 'drink'.

Without basic stem:

አሰጣ asäṭṭa 'spread out grain to dry in the sun';

አረዳ arädda 'announce the death of a relative or friend' (ረዳ rädda means 'help');

አጠና aṭänna 'study' (ጠና ṭänna means 'be strong');

አወራ awärra 'announce news' (perhaps denominative from

ወሬ wäre 'news');

ኣደለ̈ adälla 'be partial'.

tä- STEM

	Type A		Type B	
Perfect	ተመረ̈	tämärra	ተለከ̈	täläkka
Simp.Impf.	ይመ̈ረ̈	yəmmärra	ይለ̈ከ̈	yəlläkka
Imperfect	ይመ̇ረ̈ል	yəmmärral	ይለ̈ከ̈ል	yelläkkal
Jussive	ይመ̈ረ	yəmmära	ይለ̈ከ̈	yəlläka
Imperative	ተመረ	tämära	ተለከ	täläka
Gerundive	ተመርቶ	tämärto	ተለክ̈ቶ	täläkkəto
Comp. Ger.	ተመርቷል	tämärtwal	ተለክቷል	täläkkətwal
Participle	ተመሪ	tämäri	ተለኪ̈	täläkki
Verbal noun	መመ̈ረት	mämmärat	መለ̈ከት	mälläkat
Instrumental	መመ̈ሪያ	mämmäriya	መለ̈ኪያ	mälläkiya

	Type C		Reduplicative	
Perfect	ተማረ̈	tämarra	ተመራረ̈	tämärarra
Simp. Impf.	ይማ̈ረ̈	yəmmarra	ይመ̇ራረ̈	yəmmärarra
Imperfect	ይማ̈ረ̈ል	yəmmarral	ይመ̈ራረ̈ል	yəmmärarral
Jussive	ይማ̈ረ	yəmmara	ይመ̈ራረ	yəmmärara
Imperative	ተማረ	tämara	ተመራረ	tämärara
Gerundive	ተማርቶ	tämarto	ተመራርቶ	tämärarto
Comp. Ger.	ተማርቷል̈	tämartwal	ተመራርቷል	tämärartwal
Participle	ተማሪ	tämari	ተመራሪ	tämärari
Verbal noun	መማ̈ረት	mämmarat	መመ̈ራረት	mämmärarat
Instrumental	መማ̈ሪያ	mämmariya	መመራሪያ	mämmärariya

The reduplicative in the tä-stem has two different forms. The forms are: ተመራራ tämärarra, that is, with a vowel ä after the 1st radical, and ተስማማ täsmamma, that is, without vowel after the 1st radical. Some verbs have either the one or the other form while others have both forms. Wherever there is concurrence of both forms, there is a difference in meaning. Thus, ተሰማማ täsämamma 'hear one another', but ተስማማ täsmamma 'agree with one another'; ተገባባ tägäbabba 'intermarry', but ተግባባ tägbabba 'understand one another'; ተበላላ täbälalla 'eat each other', but ተብላላ täblalla 'be worn out by being scraped one against another'.

Biradicals of this class that occur only in the tä-stem:

Type A: ተረዳ tärädda 'understand'

Type B: ተመካ tämäkka 'boast', ተቈጣ täqʷäṭṭa 'become angry', ተለቃ täläqqa 'borrow', ተጠጋ täṭägga 'come close, come in contact with'.

as- STEM

	Single type		Reduplicative	
Perfect	አስመራ	asmärra	አስፈራራ	asfärarra
Simp. Impf.	ያስመራ	yasmärra	ያስፈራራ	yasfärarra
Imperfect	ያስመራል	yasmärrall	ያስፈራራል	yasfärarrall
Jussive	ያስመራ	yasmärra	ያስፈራራ	yasfärara
Imperative	አስመራ	asmärra	አስፈራራ	asfärara
Gerundive	አስመርቶ	asmärrəto	አስፈራርቶ	asfärarto
Comp. Ger.	አስመርቷል	asmärrətʷall	አስፈራርቷል	asfärartʷall
Participle	አስመሪ	asmärri	አስፈራሪ	asfärari
Verbal noun	ማስመራት	masmärrat	ማስፈራራት	masfärarat
Instrumental	ማስመሪያ	masmärriya	ማስፈራሪያ	masfärariya

a(t)- STEM

	Single type		Reduplicative	
Perfect	አማራ	ammarra	አመራራ	ammärarra
Simp. Impf.	ያማራ	yammarra	ያመራራ	yammärarra
Imperfect	ያማራል	yammarrall	ያመራራል	yammärarrall
Jussive	ያማራ	yammara	ያመራራ	yammärara
Imperative	አማራ	ammara	አመራራ	ammärara
Gerundive	አማርቶ	ammarto	አመራርቶ	ammärarto
Comp. Ger.	አማርቷል	ammartʷall	አመራርቷል	ammärartʷall
Participle	አማሪ	ammari	አመራሪ	ammärari
Verbal noun	ማማራት	mammarat	ማመራራት	mammärarat
Instrumental	ማማሪያ	mammariya	ማመራሪያ	mammärariya

In the noun of manner the reduplicative serves as basis. Thus, አሠራር assärar 'manner of doing, manner of being done', from ሥራ särra 'work'.

70.3. Verbs with initial a-

Verbs with initial a- of the class ሰማ sämma are: አማ amma 'backbite', አጣ atta 'lack, miss, want'

~~For the special treatment, see §~~

Basic stem: imperfect ያማል yamal, jussive ይማ yəma.

tä-stem: perfect ታማ tamma, imperfect ይታማል yəttammal.

as-stem: perfect አሳማ asamma, imperfect ያሳማል yasammal.

Reduplicative: አማማ amamma; tä-stem: ተማማ tämamma 'backbite each other'.

VERBAL CLASS ቀረ qärrä

This verbal class consists of verbs that have two consonants, the first consonant having the vowel ä and the second consonant, which is geminated, also having the vowel ä.

In the majority of these verbs, the second radical is a palatal. Examples: ፈጨ fäččä 'to grind', መሸ mäššä 'to become evening', ሸሸ šäššä 'to flee', ነጨ näččä 'to pluck out', ሸኘ šäňňä 'to accompany'.

The palatalization is due to the fact that these verbs originally consisted of three radicals, the last radical having been y. This y was lost in Amharic, but caused palatalization if the consonant preceding it was a sibilant or a dental (see § 6). Some verbs, such as ቀረ qärrä 'to remain', likewise consisted originally of three radicals, the last of which was y, but since the consonant preceding this y is not a dental or sibilant, there was no palatalization.

There is a verb in this class which has a dental as last consonant but this dental is not palatalized. This is the verb ሰጠ säṭṭä 'to give'. The lack of palatalization of ጠ ṭ is due to the fact that this verb goes back to a root sṭw, and the w does not cause palatalization.

This verbal class has types A, B and C.

Examples for type A: ቀረ qärrä 'remain behind', ረጨ räččä 'sprinkle', ፈጨ fäččä 'grind', ፈጀ fäǧǧä 'destroy', ሸሸ šäššä 'flee', ነጨ näččä 'pluck out'.

Type B: ለየ läyyä 'distinguish', ቈየ qʷäyyä 'wait' (also pronounced and written ቆየ qoyyä, see § 57) or በጀ bäǧǧä 'be good'.

Type C: ላጨ laččä 'shave', ዋሸ waššä 'lie', ዋኘ waňňä 'swim'.

Conjugation

Perfect

Sg. 3m.	ቀረ፟	qärrä	Pl. 3c.	ቀሩ፟	qärru
3f.	ቀረ፟ች፟	qärräčč			
2m.	ቀረ፟ህ	qärräh*	2c.	ቀራ፟ቹ፟ሁ	qärraččuh
2f.	ቀረ፟ሽ	qärräš			
1c.	ቀረ፟ሁ	qärräh^{w}*	1c.	ቀረ፟ን	qärrän

* This is the suffix as against the variant k, h found in other verbal classes.

The perfect of types B and C is conjugated like type A.

		Type A		Type B		Type C
Simple imperfect						
Sg. 3m.	ይቀር	yəqär	ይለ፟ይ	yəläyy	ይላጭ፟	yəlač̣č̣
Pl. 3m.	ይቀሩ	yəqäru	ይለ፟ዩ	yəläyyu	ይላጩ፟	yəlač̣č̣u
Imperfect						
Sg. 3m.	ይቀራል	yəqäral	ይለ፟ያል	yəläyyal	ይላጫ፟ል	yəlač̣č̣al
Jussive						
Sg. 3m.	ይቅር	yəqər,	ይለ፟ይ	yəläyy	ይላጭ	yəlač̣
	ይስጥ	yəsṭ				
Pl. 3m.	ይቅሩ	yəqru,	ይለ፟ዩ	yəläyyu	ይላጩ	yəlač̣u
or	ይቅሩ	yəqəru				
	ይስጡ	yəsṭu				

Except for ይቅር yəqər (from ቀረ qärrä 'to remain') and ይሽሽ yəšəš (from ሸ፟ሸ šäššä 'to flee') which do not have a vinal consonant cluster, all the other verbs have a final consonant cluster. Thus, ይንጭ yənč̣ (from ነጨ፟ näč̣č̣ä 'to pluck out'), ይፍጭ yəfč̣ (from ፈጨ፟ fäč̣č̣ä 'to grind'), and ይስጥ yəsṭ (from ሰጠ፟ säṭṭä 'to give')

Imperative

Sg. 3m. ቅር qər ለይ̈ läyy ላጭ lač

Gerundive: in verbs of this class, a -ት -t is added to the base.

Sg. 3m. ቀርቶ qärto ለይ̈ቶ läyyəto ላጭቶ lačto

1c. ቀር̈ቼ̈ qärrəčče ለይ̈ቼ̈ läyyəčče ላጭቼ̈ lačəčče

Compound Gerundive

Sg. 3m. ቀርቷል qärtʷal ለይ̈ቷል läyyətʷal ላጭቷል lačtʷal

Participle

ቀሪ qäri ለዪ läyyi ላጭ፡ or ላጪ lač or lači

ሳጭ säč (from ሰጠ̈ sättä 'to give')

Verbal noun: as in the gerundive, it is formed by adding a t to the base.

መቅረት mäqrät መለይ̈ት mäläyyät መላጨት mälačät

Instrumental: although the instrumental is in principle formed from the verbal noun, no t is added to the base.

መቅርያ mäqrya መለያ̈ mäläyya መላጫ mälača

71.1. DERIVED STEMS

Reduplicative

In the reduplicative the 2nd radical is repeated. The forms are:

Perfect	ለያየ̈	läyayyä
Simple imperf.	ይለያይ̈	yəläyayy
Imperfect	ይለያያ̈ል	yəläyayyal
Jussive	ይለያይ	yəläyay
Imperative	ለያይ	läyay
Gerundive	ለያይቶ	läyayto
Compound Ger.	ለያይቷል̈	läyaytʷal

Participle	ለያዪ	layayi
Verbal noun	መለያየት	mäläyayät
Instrumental	መለያያ	mäläyaya

a- STEM

	Type A		Type B	
Perfect	አመሸ̈	amäššä	አቈየ̈	aqʷäyyä
Sim. Impf.	ያመሽ	yamäš	ያቈይ̈	yaqʷäyy
Imperfect	ያመሽል	yamäšal	ያቈይ̈ል	yaqʷäyyal
Jussive	ያምሽ	yamš	ያቈይ̈	yaqʷäyy
Imperative	አምሽ	amš	አቈይ̈	aqʷäyy
Gerundive	አምሽቶ	amšəto	አቈይ̈ቶ	aqʷäyyəto
Comp. Gerund.	አምሽቷል	amšətwal	አቈይ̈ቷል	aqʷäyyətwal
Participle	አምሺ	amš(i)	አቈዪ̈	aqʷäyy(i)
Verbal noun	ማምሸት	mamšät	ማቈየ̈ት	maqʷäyyät
Instrumental	ማምሻ	mamša	ማቈያ	maqʷäyya

	Type C	
Perfect	አፏጨ̈	afʷaččä
Sim. Impf.	ያፏጭ̈	yafʷačč
Imperfect	ያፏጭ̈ል	yafʷaččal
Jussive	ያፏጭ	yafʷač
Imperative	አፏጭ	afʷač
Gerundive	አፏጭቶ	afʷačəto
Com. Gerund.	አፏጭቷል	afʷačətwal
Participle	አፏጪ (አፏጭ)	afʷači (afʷač)
Verbal noun	ማፏጨት	mafʷačät
Instrumental	ማፏጫ	mafʷača

Some verbs in the a-stem of this class are:

አመሸ amäššä 'spend the evening doing something', from መሸ mäššä 'become evening';

አሸሸ ašäššä 'make flee, draw back', from ሸሸ šäššä 'flee';

አበጃ abäǧǧa 'construct, fix', from በጃ bäǧǧä 'be suitable';

From type B: አቈየ (አቆየ) aqʷäyyä (aqoyyä) 'delay', from ቈየ (ቆየ) qʷäyyä (qoyyä) 'wait, last, wait for'.

Without basic stem: አገኘ agäññä 'find'; (with a vowel o after the 1st radical) አሞኘ amoññä 'become foolish, fool', denominative from ሞኝ monň 'fool'.

tä- STEM

	Type A		Type B	
Perfect	ተነጨ	tänäččä	ተለየ	täläyyä
Sim. Imperf.	ይነጭ	yənnäčč	ይለይ	yəlläyy
Imperfect	ይነጫል	yənnäččal	ይለያል	yəlläyyal
Jussive	ይነጭ	yənnäč	ይለይ	yəlläy
Imperative	ተነጭ	tänäč	ተለይ	täläy
Gerundive	ተነጭቶ	tänäčto	ተለይቶ	täläyyəto
Comp. Gerund.	ተነጭቷል	tänäčtwal	ተለይቷል	täläyyətwal
Participle	ተነጪ	tänäči	ተለዪ	täläyy(i)
Verbal noun	መነጨት	männäčät	መለየት	mälläyät
Instrumental	መነጫ	männäča	መለያ	mälläya

	Type C		Reduplicative	
Perfect	ተላጨ	tälaččä	ተለያየ	täläyayyä
Sim. Imperf.	ይላጭ	yəllačč	ይለያይ	yəlläyayy
Imperfect	ይላጫል	yəllaččal	ይለያያል	yəlläyayyal
Jussive	ይላጭ	yəllač	ይለያይ	yəlläyay

Imperative	ተላጭ	tälač	ተለያይ	täläyay
Gerundive	ተላጭቶ	tälačto	ተለያይቶ	täläyayto
Comp.Gerund.	ተላጭቷል̈	tälačtwal	ተለያይቷ̈ል	täläyaytwal
Participle	ተላጪ	tälač(i)	ተለያዪ	täläyay(i)
Verbal noun	መላ̈ጨት	mällačät	መለ̈ያየት	mälläyayät
Instrumental	መላ̈ጫ	mällača	መለ̈ያያ	mälläyaya

Biradicals of this class that occur only in the tä-stem:

Type A: ተቀኘ̈ täqäññä 'compose (religious) poems' (denominative from ቅኔ qəne 'religious poem').

Type B: ተመኘ̈ tämäññä 'wish, desire', ተመቸ̈ tämäččä 'be suitable'.

Type A and B: ተሰኘ̈ täsäññä 'come to be called, be described as'.

as- Stem

Single type

Perfect	አስቀረ̈	asqärrä
Simp. Impf.	ያስቀር̈	yasqärr
Imperfect	ያስቀ̈ራል	yasqärrall
Jussive	ያስቀር̈	yasqärr
Imperative	አስቀር̈	asqärr
Gerundive	አስቀ̈ርቶ	asqärrəto
Comp. Gerund.	አስቀ̈ርቷል	asqärrətʷal
Verbal noun	ማስቀ̈ረት	masqärrät
Instrumental	ማስቀሪያ	masqärriya

a(t)- Stem

	Single type		Reduplicative	
Perfect	አና̈ጨ̈	annač̣č̣ä	አነ̈ጫጨ̈	annäč̣ač̣č̣ä
Simp. Impf.	ያና̈ጭ̈	yannač̣č̣	ያነ̈ጫጭ̈	yannäč̣ač̣č̣
Imperfect	ያና̈ጫ̈ል	yannač̣č̣all	ያነ̈ጫጫ̈ል	yannäč̣ač̣č̣əll
Jussive	ያና̈ጭ	yannač̣	ያነ̈ጫጭ	yannäč̣ač̣
Imperative	አና̈ጭ	annač̣	አነ̈ጫጭ	annäč̣ač̣
Gerundive	አና̈ጭቶ	annač̣to	አነ̈ጫጭቶ	annäč̣ač̣to
Comp. Ger.	አና̈ጭቷል	annač̣tʷall	አነ̈ጫጭቷል	annäč̣ač̣tʷall
Participle	አና̈ጪ	annač̣(i)	አነ̈ጫጪ	annäč̣ač̣(i)
Verbal noun	ማና̈ጨት	mannač̣ät	ማነ̈ጫጨት	mannäč̣ač̣ät
Instrumental	ማና̈ጫ	mannač̣a	ማነ̈ጫጫ	mannäč̣ač̣a

71.2. Verbs with initial a-

Verbs with initial a- of the class ቀረ qärrä are: አየ ayyä 'see', አጨ̈ ač̣č̣ä 'be betrothed', አሸ̈ aššä 'rub'.

For the special treatment, see § 58 .

The form from a verb such as አየ ayyä are:

Perfect	አየ	ayyä
Simple Imperfect	ያይ	yay, 1st person አይ ay
Imperfect	ያያል	yayal
Jussive	ይይ	yəy
Imperative	እይ	əy
Gerundive	አይቶ	ayto, 1st person አይቼ̈ ayəčče
Verbal noun	ማየት	mayät
Instrumental	ማያ	

tä-Stem: perfect ተየ tayyä 'be seen', imperfect ይ̈ታያል yəttayyal.

tä-Stem of the reduplicative: ተያየ täyayyä 'see each other'.

as-Stem: perfect አሳየ asayyä 'show'.

as(tä)-stem: አስተያየ astäyayyä 'compare' (literally, 'make view each other').

72. VERB አለ allä

The verb of presence 'he is, there is, he is present' is expressed by አለ allä. This verb has the form of the perfect, but expresses the present. The forms are those of the class ቀረ qärrä.

Sg.	3rd masc.	አለ	allä	'he is'
	3rd fem.	አለች	alläčč	'she is'
	2nd masc.	አለህ	alläh	'you are'
	2nd fem.	አለሽ	alläš	'you are'
	1st com.	አለሁ	allähu (pron. alläh^{w})	'I am'
Pl.	3rd com.	አሉ	allu	'they are, He is, You are' (respect)
	2nd com.	አላችሁ	allaččəhu (pron. allaččuh)	'you are'
	1st com.	አለን	allän	'we are'

Like any other main verb, አለ allä is placed at the end of the sentence and agrees with the explicit subject.

Examples: በገበያ፡ ብዙ፡ ሰው፡ አለ bägäbäya bəzu säw allä 'there are many people in the market' (the noun ሰው säw 'people' being in the singular as collective, the verb አለ allä is also in the singular); እዚህ፡ ልጆች፡ አሉ əzzih ləǧočč allu 'there are boys here' (the noun ልጆች ləǧočč being in the plural, the verb is አሉ allu, also in the plural).

The verb አለ allä is also used in forms of greetings. Examples: እንደምን፡ አለህ endämən alläh 'how are you?'. The answer can be አለሁ alläh^{w} 'I am all right'.

In very informal greetings, a friend may simply say አለህ? alläh? 'is everything all right with you?'

The negative of አለ allä is የለም yälläm 'he is not, he is not present, there is not'. The forms are:

Sg.	3rd masc.	የለም	yälläm
	3rd fem.	የለችም	yälläččəm
	2nd masc.	የለህም	yällähəm
	2nd fem.	የለሽም	yälläšəm
	1st com.	የለሁም	yällähum
Pl.	3rd com.	የሉም	yällum
	2nd com.	የላችሁም	yällaččəhum
	1st com.	የለንም	yällänəm

የለም yälläm is composed of የለ yällä- and the suffix -ም -m, a suffix that is used in the negation (see §34.4). As for የለ yällä-, it is conjugated like አለ allä.

Note that የለም yälläm also means 'no' in answer to a positive question. Examples: ሥራውን፡ ጨረስክ? የለም፤ አልጨረስኩም sərawen čärräsk? yälläm, alčärräskum 'did you finish the work? no, I didn't finish'.

In a subordinate affirmative clause, the elements of subordination are added to the verb አለ allä for the expression of the present. Examples: በቤት፡ ያሉት፡ ልጆች፡ ተማሮች፡ አይደሉም bäbet yallut ləǧočč tämaročč aydollum 'the children who are in the house are not students' (note the relative element የ yä- added to አሉት allut);

ወንድሜ፟፡ በቤቱ፡ ስላለ፟፡ ጥራው፡ wändemme bäbetu selallä teraw 'since my brother is in the house, call him' (note the conjunction ስለ፟ selä 'since' added to አለ፟ allä).

In a subordinate negative clause, the base for the negative verb of presence or existence in the present is -ሌለ፟ -lellä to which the suffixes of the perfect are added. The elements of subordination precede the verb -ሌለ፟ -lellä.

The conjugation of -ሌለ፟ -lellä is as follows:

Sg.	3m.	ሌለ፟	-lellä	Pl.	3c.	ሌሉ፟	-lellu
	3f.	ሌለ፟ች፟	-lelläčč				
	2m.	ሌለ፟ህ	-lelläh		2c.	ሌላ፟ች፟ሁ	-lellaččəhu (pron. -lellaččuh)
	2f.	ሌለ፟ሽ	-lelläš				
	1c.	ሌለ፟ሁ	-lellähu (pron. -lelläh^w)		1c.	ሌለ፟ን	-lellän

Examples: ያሌለ፟ውን፡ ዕቃ፡ ለምን፡ ትፈለ፟ጋለ፟ህ yälelläwən əqa lämən təfällegalläh 'why do you look for a thing which does not exist?'; መጻሐፎቹ፡ እዚ፟ህ፡ ስሌለ፟ሉ፡ ሌላ፡ ቤተ፡ መጻሕፍት፡ እን፟ሄዳለ፟ን mäšhafoččču əzzih selälellu lela betä mäşahəft ənnəhedallän 'since the books are not here, we will go to another library'.

Presence or existence in the past is expressed by ነበ፟ረ näbbärä 'he was', or by ኖሯል nurwal, compound gerundive of ኖረ 'exist, live' for the affirmative; by አልነበ፟ረም alnäbbärä-m for the negative.

Examples: ትላንትና፟፡ በገበያ፡ ብዙ፡ ሰው፡ ነበ፟ረ təlantənna bägäbäya bəzu säw näbbärä 'there were many people in the market yesterday; ትላንትና፡ ልጆቹ፡ እዚ፟ህ፡ ነበ፟ሩ təlantənna ləǧoččču əzzih näbbäru 'the children were here yesterday'; እልቅሶ፡ ቤት፡ ብዙ፡ ሰው፡ ኖሯል፡

əleqso bet bəzu säw norwal 'were there many people in the house of lamentation?'; ትላንትና፡ በገበያ፡ ብዙ፡ ሰው፡ አልነበረም telantənna bägäbäya bəzu säw alnäbbäräm 'there were not many people in the market yesterday'; ትላንትና፡ ልጆች፡ እዚህ፡ አልነበሩም telantənna ləǧočču əzzih alnäbbärum 'the children were not here yesterday'.

In a subordinate clause in the past, the verb of presence or existence is expressed by ነበረ näbbärä (for the affirmative), አልነበረ alnäbbärä (for the negative) with the conjunctions of subordination. Note that with the conjunctions of subordination the negative has no suffix -ም -m.

Examples: ትናንት፡ እዚህ፡ የነበረው፡ ልጅ፡ ወንድሜ፡ ነው፡ tənant əzzih yänäbbäräw ləǧ wändəmme näw 'the boy who was here yesterday is my brother'; ትናንት፡ ትምህርት፡ ስለነበረ፡ ተማሪ፡ ቤት፡ ሄድኩ tənant təmhərt səlänäbbärä tämari bet hedk^w 'because there was class yesterday I went to school'; ተማሪው፡ በሰዓቱ፡ እክፍል፡ ስላልነበረ አስተማሪው፡ ወቀሰው tämariw bäsä'atu əkəfəl səlalnäbbärä astämariw wäqqäsäw 'since the student was not on time in class, the teacher scolded him'.

Presence or existence in the future is expressed by the imperfect of the verb ሆነ honä 'be, become', that is, ይሆናል yəhonal, conjugated like an imperfect, or by the imperfect of ኖረ norä 'exist, live'. Example: በክረምት፡ ተማሪ፡ ቤት፡ እሆናለሁ bäkrämt tämari bet əhonalläh^w 'I shall be in school during the rainy season'; እቤቱ፡ ይኖራል፡ ብለህ፡ ነው əbetu yənoral bəläh näw 'are you sure that he is going to be home?'

The negative presence or existence in the future is expressed by the negative simple imperfect of ሆነ honä, that is, አይሆንም ayhonəm conjugated like a negative imperfect, or by the negative simple, imperfect of ኖረ 'exist, live', that is አይኖርም conjugated like a negative imperfect. Examples: ሠርጉ፡ አዲስ፡ አበባ፡ አይሆንም särgu addis abäba ayhonəm 'the wedding will not be in Addis Ababa'; እቤት ፡ አይቆርም əbet aynorəm 'he will not be home'.

In a subordinate clause in the future, the verb of presence or existence is expressed in the affirmative by ይሆን yəhon (that is, the simple imperfect of ሆነ honä), in the negative by አይሆን ayhon (that is, the negative simple imperfect of honä) or by አይኖር aynor (that is, the negative simple imperfect of ኖረ norä) combined with the conjunctions of subordination.

Examples: የሚሆን፡ ነገር፡ ይሆናል yämmihon nägär yəhonal 'the thing that will be will be'; የማይሆን፡ አይሆንም yämmayəhon ayhonəm '(the thing) that will not be will not be'; እቤት፡ ባትኖር፡ መልእክት፡ ትቼ፡ ልሂድ əbet battənor mälʾəkt təčče ləhid 'if you are not home should I leave a message and go away?'.

73. VERBAL CLASS ሳመ samä

The verbal class ሳመ samä consists of verbs that have two consonants, the first consonant having the vowel a and the second consonant having the vowel ä. The verbs of this class have no gemination.

This verbal class goes back historically to a triradical root the second radical of which was the velar ḫ or a laryngeal. Examples: ላሰ lasä 'to lick', from the root lhs; ላቀ laqä 'to be more', from the root lhq; ራቀ raqä 'to be far', from the root rhq;

ላከ *lakä* 'to send', from the root *lʾk*; ሳመ *samä* 'to kiss', from the root *sʿm*.

Since in Amharic the laryngeal and the velar *ḫ* were reduced to *zero*, a root such as *säʿamä* (for the pronunciation of the vowel *a* after a laryngeal, see § 1.1) became **säamä*, with the loss of the laryngeal, and then *samä* with the elision of the vowel *ä* (see § 8.1).

This verbal class has only one type. As we know, the difference between types A and B consists in the gemination or non-gemination of the second radical in the conjugation. Since this verbal class has no second radical, the original second radical having been lost, the types A and B are reduced to one single type. As for the type C, likewise, it cannot be distinguished in this verbal class from types A and B. We know indeed that type C is characterized by the vowel *a* after the first radical (see §33.3) and since this verbal class, for the phonetic reasons explained above, always has the vowel *a* after the first radical, no distinction can be made between these types.

Some verbs of this class are: ጻፈ *ṣafä* 'write', ዋለ *walä* 'spend the day', ላከ *lakä* 'send', ጫነ *čanä* 'load', ጣለ *ṭalä* 'throw down, lose', ያዘ *yazä* 'seize, hold'. ቻለ *čalä* 'be able', ማረ *marä* 'have pity', ራቀ *raqä* 'be far', ሳቀ *saqä* 'laugh'.

The conjugation is as follows:

Perfect: Sg. 3m. ሳመ *samä*; 2m. ሳምህ *samh*, or more frequently ሳምክ *samk*; 1c. ሳምሁ *samhʷ*, or more frequent ሳምኩ *samkʷ*

Simple Imperfect: Sg. ይስም *yəsəm*, pl. ይስሙ *yəsəmu*

Imperfect: Sg. ይስማል *yəsəmmal*, pl. ይስማሉ *yəsəmallu*

Jussive: ይሳም: *yəsam*

Imperative:	ሳም	sam
Gerundive:	ሰሞ	səmo, 1st pers. ሰሜ səmme
Comp.Gerundive	ሰሟል	səmʷal
Participle:	ሳሚ	sami
Verbal noun:	መሳም	mäsam
Instrumental:	መሳሚያ	mäsamiya

Derived Stems

Reduplicative

In the reduplicative of this class the 1st radical is repeated. The forms are:

Perfect	ሳሳመ	sasamä
Simple imperfect	ይሳስም	yəsasəm
Imperfect	ይሳስማል	yəsasəmal
Jussive	ይሳስም	yəsasəm
Imperative	ሳስም	sasəm
Gerundive	ሳስሞ	sasəmo
Comp. gerundive	ሳስሟል	sasəmʷal
Participle	ሳሳሚ	sasami
Verbal noun	መሳሳም	mäsasam
Instrumental	መሳሳሚያ	mäsasamya

a- stem

As was the case in the basic stem, there is only one type in the a-stem.

Perfect	አዳነ	adanä
Simple Imperfect	ያድን	yadən
Imperfect	ያድናል	yadnal
Jussive	ያድን	yadən

Imperative	አድን	adən
Gerundive	አድኖ	adno
Comp. Gerundive	አድኗል	adnwal
Participle	አዳኝ፟	adaň *
Verbal noun	ማዳን	madan
Instrumental	ማዳኛ፟	madaňňa**

* From አዳኒ adani

** From ማዳንያ madanya

Some verbs in the a-stem of this class are:

አራሰ arasä 'wet', from ራሰ rasä 'be wet';
አራቀ araqä 'put at a distance', from ራቀ raqä 'be far';
አላቀ alaqä 'make excel', from ላቀ laqä 'excel';
አዋለ awalä 'make spend the day', from ዋለ walä 'spend the day';
አላሰ alasä 'make lick', from ላሰ lasä 'lick';
አጋለ agalä 'make red-hot', from ጋለ galä 'be red-hot'.

Without basic stem: አቃረ aqarä 'have heartburn';

For the verb አማረ amarä 'be beautiful', see § 81 .

tä- stem

	Single type		Reduplicative	
Perfect	ተላከ	tälakä	ተላላከ	tälalakä
Simp.Impf.	ይላ፟ክ	yəllak	ይላ፟ላክ	yəllalak
Imperfect	ይላ፟ካል	yəllakal	ይላ፟ላካል	yəllalakal
Jussive	ይላ፟ክ	yəllak	ይላ፟ላክ	yəllalak
Imperative	ተላክ	tälak	ተላላክ	tälalak
Gerundive	ተልኮ	täləko	ተላልኮ	tälaləko
Comp. Gerund.	ተልኳል	tälkwal	ተላልኳል	tälalkwal
Participle	ተላኪ	tälaki	ተላላኪ	tälalaki
Verbal noun	መላ፟ክ	mällak	መላ፟ላክ	mällalak
Instr.	መላ፟ኪያ	mällakiya	መላ፟ላኪያ	mällalakiya

Verbs of this class that occur in the tä-stem only are: ተማረ tämarä 'study', ተዋሰ täwasä 'be a guarantor, borrow objects', ተጓዘ tägʷazä 'travel with one's belongings', ተካነ täkanä 'receive the office of priest', ተሳለ täsalä 'make a vow'.

Impersonal verbs ተሳነ- täsanä - 'be unable', ተሻለ täšalä - 'feel better'.

as- Stem

Perfect	አስላሰ	aslasä
Simp. Impf.	ያስልስ	yasləs
Imperfect	ያስልስል	yasləsal
Jussive	ያስልስ	yasləs
Imperative	አስልስ	asləs
Gerundive	አስልሶ	asləso
Comp. Gerund.	አስልሷል	asləsʷal
Participle	አስላሽ	aslaš
Verbal noun	ማስላስ	maslas
Instrumental	ማስላሻ	maslaša

astä- Stem

From a root ዋለ walä an astä-stem is formed in አስተዋለ astäwalä 'observe closely, pay attention'.

The form አስተማረ astämärä 'teach' seem to be an as-stem from ተማረ tämarä 'study' (from a non-existing ማረ marä with this meaning). The popular language uses the form ተስተማረ tästämarä 'study'.

a(t)- Stem

This class has no *a(t)- stem formed from the basic stem. Indeed, the a(t)-stem uses the base of the|C-type (§ 65). Since this verbal class has no type C, no a(t)- stem can be formed from this verbal class. The a(t)-stem is formed from the reduplicative stem.

~~Reduplicative~~

Perfect	አዳ̈ዳነ	addadanä
Simp. Impf.	ያዳ̈ድን	yaddadən
Imperfect	ያዳ̈ድናል	yaddadnal
Jussive	ያዳ̈ድን	yaddadən
Imperative	አዳ̈ድን	addadən
Gerundive	አዳ̈ድኖ	addadno
Comp. Gerund.	አዳ̈ድኗል	addadənʷal
Participle	አዳ̈ዳኝ̈	addadaň
Verbal noun	ማዳ̈ዳን	maddadan
Instrumental	ማዳ̈ዳኛ̈	maddadaňňa

74. VERBAL CLASS ቆመ qomä

This verbal class consists of verbs that have two consonants the first consonant having the vowel o while the second consonant has the vowel ä. There is only one type.

Some of these verbs are: ሆነ honä 'to be', ሞተ motä 'to die', ሞቀ moqä 'to be hot', ሮጠ roṭä 'to run'.

In the basic stem, this verb remains biradical. In the participle, however, and in some derived stems, a ው w appears as a second radical.

Perfect Sg.	3m.	ቆመ	qomä; 2m ቆምክ qomk or (less frequent) ቆምህ qomh'
	1c.	ቆምኩ	qomk^{w} or (less frequent) ቆምሁ qomh^{w}; pl. 1c.
	Pl.	ቆሙ	qomu
Simp. Impf.		ይቆም	yeqom
Imperfect		ይቆማል	yəqomal
Jussive		ይቁም	yequm
Imperative		ቁም	qum
Gerundive			
Sg.	3m.	ቆሞ	qomo, or ቁሞ qumo
	1c.	ቆሜ	qomme, or ቁሜ qumme
Comp. Gerund		ቆሟል	qom^{w}al, or ቁሟል qum^{w}al
Participle		ቋሚ	q^{w}ami (but also ነዋሪ näwari 'inhabitant')
Infinitive		መቆም	mäqom
Instrumental		መቆምያ	mäqomya

Note that in the gerundive and in the compound gerundive the 1st radical has the vowel o or u; thus ቆሞ qomo or ቁሞ qumo, ቆሟል qom^{w}al or ቁሟል qum^{w}al.

Since mention was made that in the verbal class ቆመ qomä a w appears in the conjugation, it should be pointed out that there are verbs in ~~which~~ a ወ w as a second radical appears regularly in the whole conjugation. This is the case of such verbs as ዐወቀ awwäqä 'to know', ደወለ däwwälä 'to ring', ሰወረ säwwärä 'to conceal', ለወጠ läwwäṭä 'change', etc. All these verbs except ዐወቀ awwäqä are of type B. Verbs of second radical ወ w as regular consonant also have type C; thus, ናወዘ nawwäzä 'to go from place to place'.

DERIVED STEMS

Reduplicative

In the reduplicative stem the 1st radical is repeated; a w appears as 2nd radical. The forms are:

Perfect	ቋቋመ	qʷaqʷamä
Simp. Impf.	ይቋቍም	yəqʷaqʷəm
Imperfect	ይቋቍማል	yəqʷaqʷəmal
Jussive	ይቋቍም	yəqʷaqʷəm
Imperative	ቋቍም	qʷaqʷəm
Gerundive	ቋቍሞ	qʷaqʷəmo
Comp. Ger.	ቋቍሟል	qʷaqʷəmʷal
Participle	ቋቋሚ	qʷaqʷami
Infinitive	መቋቋም	mäqʷaqʷam
Instrumental	መቋቋምያ	mäqʷaqʷamya

a- Stem

	a-stem		Reduplicative	
Perfect	አቆመ	aqomä	አቋቋመ	aqʷaqʷamä
Simp.Impf.	ያቆም	yaqom	ያቋቁም	yaqʷaqum *
Imperfect	ያቆማል	yaqomal	ያቋቁማል	yaqʷaqumal *
Jussive	ያቁም	yaqum	ያቋቁም	yaqʷaqum *
Imperative	አቁም	aqum	አቋቁም	aqʷaqum *
Gerundive	አቁሞ	aqumo	አቋቁሞ	aqʷaqumo *
Comp.Ger.	አቁሟል	aqumwal	አቋቁሟል	aqʷaqumwal *
Participle	አቋሚ	aqwami	አቋቋሚ	aqʷaqʷami
Verbal noun	ማቆም	maqom	መቋቋም	maqʷaqʷam
Instrumental	ማቆሚያ	maqəmya	መቋቋሚያ	maqʷaqʷamiya

* Also ያቋቍም yaqʷaqʷəm; the syllable -qʷəm also occurs in all the starred forms.

Verbs in the a-stem of this class are:

አሮጠ aroṭä 'make run', from ሮጠ roṭä 'run';

አሞቀ amoqä 'heat', from ሞቀ moqä 'be hot';

አኖረ anorä 'place, save, keep', from ኖረ norä 'become, be';

አዞረ azorä 'make turn', from ዞረ zorä 'turn around'.

Without basic stem: አሾፈ ašofä 'tease'.

tä- Stem

The form is ተሾመ täšomä. In the tä + C type a w appears; thus ተቃወመ täqawwämä. The reduplicative is formed by the addition of tä- to the basic stem: ተቋቋመ täqʷaqʷamä.

	Single type		tä + C	
Perfect	ተሾመ	täšomä	ተቃወ፟መ	täqawwämä
Simp. Imperf.	ይሾ፟ም	yəššom	ይቃ፟ወም	yəqqawwäm
Imperfect	ይሾ፟ማል	yəššomal	ይቃ፟ወ፟ማል	yəqqawwämal
Jussive	ይሾም	yəššom	ይቃ፟ወም	yəqqawäm
Imperative	ተሾም	täšom	ተቃወም	täqawäm
Gerundive	ተሾሞ	täšomo	ተቃው-ሞ	täqawmo
or	ተሹሞ	täšumo		
Comp. Gerund.	ተሾሟል	täšomwal	ተቃው-ሟል	täqawmwal
or	ተሹሟል	täšumwal		
Participle	ተሿሚ	täšwami	ተቃዋሚ	täqawami
Verbal noun	መሾ፟ም	mäššom	መቃ፟ወም	mäqqawäm
Instrumental	መሾሚያ	mäššomya	መቃወሚያ	mäqqawämya

Reduplicative

Perfect	ተቋቋመ	täq^{w}aq^{w}amä
Sim. Imperf.	ይቋ̈ቋም	yəqq^{w}aq^{w}am
Imperfect	ይቋ̈ቋማል	yəqq^{w}aq^{w}amal
Jussive	ይቋቋም	yəqq^{w}aq^{w}am
Imperative	ተቋቋም	täq^{w}aq^{w}am
Gerundive	ተቋቈሞ	täq^{w}aq^{w}əmo
Comp. Gerund.	ተቋቈሟል	täq^{w}aq^{w}əmwal
Participle	ተቋቋሚ	täq^{w}aq^{w}ami
Verbal noun	መቋ̈ቋም	mäqq^{w}aq^{w}am
Instrumental	መቋ̈ቋሚያ	mäqq^{w}aq^{w}amya

The imperfect of ተሆነ tähonä 'become' (used in sentences with an ironic undertone) from ሆነ honä is ይኰ̈ናል yəkkonal with the original k coming back.

Verbs of this class that occur only in tä + C type and having the form of ተቃ̈ወመ täqawwämä, that is, a w as 2nd radical are: ተጫ̈ወተ täčawwätä 'play, converse', ተና̈ወጠ tänawwäṭä 'be shaken', ተቃ̈ወሰ täqawwäsä 'get confused (things)'.

as- Stem

Perfect	አስቆመ	asqomä
Simp. Imperf.	ያስቆም	yasqom
Imperfect	ያስቆማል	yasqomal
Jussive	ያስቁም	yasqum
Imperative	አስቁም	asqum
Gerundive	አስቁሞ	asqumo
Comp. Gerund.	አስቁሟል	asqum^{w}al
Participle	አስቋሚ	asq^{w}ami
Verbal noun	ማስቆም	masqom
Instrumental	ማስቆሚያ	masqomya

a(t)- Stem

In this stem a w appears as 2nd radical: አቃወመ aqqawwämä. The reduplicative is formed by adding a(t)- to the basic stem: አቋቋመ aqq^{w}aq^{w}amä.

	Single type		Reduplicative	
Perfect	አቃወመ	aqqawwämä	አቋቋመ	aqq^{w}aq^{w}amä
Simp. Impf.	ያቃውም	yaqqawwəm	ያቋቁም	yaqq^{w}aq^{w}əm
Imperfect	ያቃውማል	yaqqawwəmal	ያቋቁማል	yaqq^{w}aq^{w}mal
Jussive	ያቃውም	yaqqawəm	ያቋቁም	yaqq^{w}aq^{w}əm
Imperative	አቃውም	aqqawəm	አቋቁም	aqq^{w}aq^{w}əm
Gerundive	አቃውሞ	aqqawmo	አቋቁሞ	aqq^{w}aq^w(əmo)
			~~አቋቁሞ = አቋቁሞ~~	~~aqq^{w}aq^{w}əmo~~
Comp. Ger.	አቃውሟል	aqqawm^{w}al	አቋቁሟል	aqq^{w}aq^{w}əm^{w}al
Participle	አቃዋሚ	aqqawami	አቋቋሚ	aqq^{w}aq^{w}ami
Verbal noun	ማቃወም	maqqawäm	ማቋቋም	maqq^{w}aq^{w}am
Instrumental	ማቃወሚያ	maqqawämya	ማቋቋሚያ	maqq^{w}aq^{w}amya

75. VERBAL CLASS ሄደ hedä

This verbal class consists of verbs that have two consonants, the first consonant having the vowel e while the second consonant has the vowel ä. Examples: ሄደ hedä 'to go', ጤሰ ṭesä 'to smoke' (intr.). There are very few verbs in this class. Only one type exists.

In this verbal class the vowel of the 1st radical is ä in writing and in pronunciation if the 1st radical is a prepalatal. The vowel ä is due to the prepalatal nature of this consonant (see §7.1) Examples are: ሸጠ šäṭä 'to sell', ጨሰ čäsä 'to smoke' (used more frequently than ጤሰ ṭesä above), ቸረ čärä 'to be generous', ጀለ ğälä 'to be stupid', and others.

In the basic stem, these verbs remain biradical. In the participle and in the derived stems, a y appears as a second radical.

Conjugation

Perfect	ሄደ	hedä; lc. ሄድኹ hedkʷ
Simp. Imperfect	ይሄድ	yəhed
Imperfect	ይሄዳል	yəhedal
Jussive	ይሂድ	yəhid
Imperative	ሂድ	hid
Gerundive	ሄዶ	hedo (also ሂዶ hido); lc. ሄጀ̈ heǧǧe (and ሂጀ̈ hiǧǧe)
Comp. Gerund.	ሄዷል	hedwal (also ሂዷል hidwal)
Participle	ሃያጅ	hayağ, or ሂያጅ hiyağ (also pronounced hağ and häyağ)
from	ጤሰ	ṭesä 'to smoke: ጫሽ čaš
from	ሸጠ	šäṭä 'to sell': ሻጭ šač, or ሼያጭ šeyač,
or	ሺያጭ	šiyač (also pronounced šäyač)
Infinitive	መሄድ	mähed
Instrumental	መሄጃ	mäheğa (from mähedya)

Note that in the gerundive and in the compound gerundive the 1st radical has either e or i; thus, ሄዶ hedo or ሂዶ hido; ሄዷል hedʷal or ሂዷል hidʷal.

The verbs ቸረ čärä 'to be generous', and ጀለ ğälä 'to be stupid' are limited in the verbal conjugation, the concepts of these verbs being expressed mainly by the advectives ቸር čär 'generous' and ጅል ğəl 'silly'.

Since mention was made that in the verbal class ሄደ hedä a y appears in the conjugation, it should be pointed out that there are verbs in which a y regularly appears throughout the whole conjugation. This is the case with such verbs as: ጠየቐ täyyäqä 'to ask, to visit', ቐየረ qäyyärä 'to change', በየነ bäyyänä 'to decide a case', and ቐየሰ qäyyäsä 'to measure city land'. All these verbs are of type B.

DERIVED STEMS

Reduplicative

In the reduplicative the 1st radical is repeated. The forms are:

Perfect	ሸሸጠ	šašatä
Simple imperf.	ይሸሸጥ	yəšašət
Imperfect	ይሸሸጥል	yəšasətal
Jussive	ይሸሸጥ	yəšašət
Imperative	ሸሸጥ	šašət
Gerundive	ሸሸጦ	šašəto
Comp. gerundive	ሸሸጧል	šašətʷal
Participle	ሸሸጭ	šašač
Verbal noun	መሸሸጥ	mäšašat
Instrumental	መሸሸጫ	mäšašača

a- Stem

Perfect	አጤሰ	atesä
Simple Imperf.	ያጤስ	yates
Imperfect	ያጤሳል	yatesal
Jussive	ያጢስ	yatis
Imperative	አጢስ	atis

Gerundive	አጢሶ	aṭiso
Comp. Gerund.	ኣጢሷል	aṭiswal
Participle	ኣጢያሽ	aṭyaš
Verbal noun	ማጤስ	maṭes
Instrumental	ማጤሻ	maṭeša

Verbs in the a-stem of this class are: ኣሄደ ahedä 'thresh with animals', that is 'make the animal go around', from ሄደ hedä 'go').

Without basic stem ኣገጠ ageṭä 'decorate, adorn, show off the decoration', ኣፌዘ afezä 'mock', ~~ኣቀ~~ ~~'start again (disease)'.~~

tä- Stem

	Single type		Reduplicative	
Perfect	ተገጠ	tägeṭä	ተቻቻሰ	täčačasä
Simp. Imperf.	ይገ̈ጥ	yəggeṭ	ይቸ̈ቻስ	yəččačas
Imperfect	ይገ̈ጣል	yəggeṭal	ይቸ̈ቻሳል	yəččačasal
Jussive	ይገ̈ጥ	yəggeṭ	ይቸ̈ቻስ	yəččačas
Imperative	ተገጥ	tägeṭ		
Gerundive	ተገጦ	tägeṭo	ተቻችሶ	täčačəso
or	ተጊጦ	tägiṭo		
Comp. Gerund.	ተገጧል	tägeṭwal	ተቻችሷል	täčačəswal
or	ተጊጧል	tägiṭwal		
Participle	ተግያች	tägyač	ተቻቻሽ	täčačaš
Verbal noun	መገ̈ጥ	mäggeṭ	መቸ̈ቻስ	mäččačas
Instrumental	መገ̈ቻ	mäggeča		

The tä- stem of ሄደ hedä is ተሄደ tähedä or ተኬደ täkedä. In all the forms that have prefixes (such as the imperfect, jussive, verbal noun), the original k comes back; thus, ይኬዳል̈ yəkkedal, መኬ̈ድ mäkked.

as- Stem

The forms are:

Perfect	አስጌጠ	asgeṭä
Simp. Imperf.	ያስጌጥ	yasgeṭ
Imperfect	ያስጌጣል	yasgeṭall
Jussive	ያስጌጥ	yasgeṭ
Imperative	አስጊጥ	asgeṭ
Gerundive	አስጊጦ	asgiṭo
Comp. Ger.	አስጊጧል	asgiṭʷal
Participle	አስጌያች	asgeyač
Verbal noun	ማስጌጥ	masgeṭ
Instrumental	ማስጌጫ	masgeča

The as- stem of ሄደ hedä 'go' is አስኬደ askedä (see also above). From ሸጠ šäṭä 'sell', the as- stem is አሸጠ aššäṭä for as-šäṭä.

a(t)- Stem

This stem exists only for the reduplicative.

Reduplicative

Perfect	አካ̈ሄደ	akkahedä
Simp. Impf.	ያካ̈ሄድ	yakkahed
Imperfect	ያካ̈ሄዳል	yakkahedal
Jussive	ያካ̈ሂድ	yakkahid
Imperative	አካ̈ሂድ	akkahid

Gerundive	አኸ̈ሄዶ	akkahedo
or	አኸ̈ሂዶ	akkahido
Comp. Ger.	አኸ̈ሂዷል	akkahidʷal
Participle	አኸ̈ሃጅ	akkahağ
Verbal noun	መኸ̈ሄድ	makkahed
Instrumental	መኸ̈ሄጃ	makkaheğa

The form አኸ̈ሄደ akkahedä is from ሄደ hedä. From ጨሰ česä 'smoke', the a(t) + reduplicative is አጨ̈ጫሰ aččačasä; from ሸጠ šäṭä 'sell', the form is አሸ̈ሻጠ aššašaṭä; from አጌጠ ageṭä 'adorn' the form is አጋ̈ጌጠ aggageṭä or አግያጌጠ agyageṭä.

76. THE VERB አለ alä 'TO SAY'

In order to understand the conjugation of the verb አለ alä 'to say',[1] one should keep in mind that historically it goes back to the root bəhəlä. Indeed, b appears in the jussive, imperative, gerundive and participle.

Conjugation:

Perfect

Sg. 3rd masc.	አለ	alä		Pl. 3rd com.	አሉ	alu
3rd fem.	አለች̈	aläčč				
2nd masc.	አልክ	alk		2nd com.	አላች̈ሁ	alaččuh
or	አልህ	aləh				
2nd fem.	አልሽ	alš				
1st com.	አልኩ	alkʷ		1st com.	አልን	alən
or	አልሁ	alhʷ				

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[1] Note the distinction between አለ alä 'he said' and አለ̈ allä 'he is present'.

Imperfect

Sg.	3rd masc.	ይል	yəl	Pl.	3rd com.	ይሉ	yəlu
	3rd fem.	ትል	təl				
	2nd masc.	ትል	təl		2nd com.	ትሉ	təlu
	2nd fem.	ትይ	təy*				
	1st com.	እል	əl		1st com.	እንል	ənnəl

*təy coming from *ትሊ təli; for the palatalization of li to y, see § 6 .

Compound Imperfect

Sg.	3rd masc.	ይላል	yəlal	Pl.	3rd com.	ይላሉ	yəlallu
	3rd fem.	ትላለች	təlalläč				
	2nd masc.	ትላለህ	təlalläh		2nd com.	ትላላችሁ	təlallaččuh
	2nd fem.	ትያለሽ	təyalläš				
	1st com.	እላለሁ	əlallähʷ		1st com.	እንላለን	ənnəlallän

Jussive

Sg.	3rd masc.	ይበል	yəbäl	Pl.	3rd com.	ይበሉ	yəbälu
	3rd fem.	ትበል	təbäl				
	2nd masc.	ትበል	təbäl*		2nd com.	ትበሉ	təbälu*
	2nd fem.	ትበይ	təbäyy**				
	1st com.	ልበል	ləbäl		1st com.	እንበል	ənnəbäl

* These forms occur only with the negation (see §41.2).

** təbäy coming from *ትበሊ təbäli; for li > y, see § 6 .

Imperative

Sg.	2nd masc.	በል	bäl	Pl.	2nd com.	በሉ	bälu
	2nd fem.	በይ (በዪ)	bäy (bäyi)				

Gerundive

Sg.	3rd masc.	ብሎ	bəlo	Pl.	3rd com.	ብለው	bəläw
	3rd fem.	ብላ	bəla				

	2nd masc.	ብለህ	bəläh		2nd com.	ብላችሁ	bəlaččuh
	2nd fem.	ብለሽ	bəläš				
	1st com.	ብዬ	bəyye		1st com.	ብለን	bəlän

Compound Gerundive

Sg.	3rd masc.	ብሏል	bəlʷal	Pl.	3rd com.	ብለዋል	bəläwal
	3rd fem.	ብላለች	bəlalläč				
	2nd masc.	ብለሃል	bəlähal		2nd com.	ብላችኋል	bəlaččəhwal
	2nd fem.	ብለሻል	bəläšal				
	1st com.	ብያለሁ	bəyallähʷ		1st com.	ብለናል	bəlänal

Participle

ባይ bay

Verbal noun

መላት malät

76.1. USAGES OF አለ alä

76.1.1. Direct Speech

Amharic uses very often the direct speech where English would use the indirect speech. The direct speech is then introduced by አለ alä 'he said'. Example: ሥራችንን፡ ዛሬ፡ ጀመርን፡ አሉ seraččənən zare ǧämmärən alu 'they said they had started their work today', lit. 'our-work-(object) today we-began they-said'.

The gerundive of አለ alä, that is, ብሎ bəlo conjugated, can be followed by various verbs of commanding, informing, replying, thinking, asking, saying, etc. In this case, the gerundive is in agreement in gender, number and person with the principal verb. If the principal verb is another verb form of አለ alä, the expression then being ብሎ፡ አለ bəlo alä, a direct quotation is introduced. If the principal verb is another verb of saying such as ነገረ näggärä 'to tell', አዘዘ azzäzä 'to command', መለሰ mälläsä 'to reply', etc., direct speech is introduced in Amharic through this expression, but in English it is translated by indirect speech. Example: ቤቱን፡ ደህና። ጠብቂ፡ ብላ፡ አዘዘቻት betun dähna ṭäbbəqi bəla azzäzäččat 'she ordered her to watch the house well', lit. 'the-house well you-watch saying she-ordered-her'; ወንድምህ፡ የት፡ ነው፡ ብዬ፡ ብጠይቀው፡ አላውቅም፡ ብሎ፡ መለሰልኝ wändəmməh yät näw bəyye bəṭäyyəqäw alawqəm bəlo mälläsälləňň 'when I asked him where his brother was, he told me that he didn't know', lit. 'your-brother where he-is I-saying when-I-asked-him I-don't-know he-saying he-replied-to-me'.

76.1.2.አለ፡ alä used in combination with inanimate objects

An interesting usage of direct speech introduced by አለ alä is to be found in sentences such as: እንጨቱ፡ አልደርቅ፡ አለ ənçätu aldärq alä 'the wood would not dry', lit. the-wood 'I-won't dry' it-said'; ሥጋው፡ አልበስል፡ ስላለኝ፡ የምስር፡ ወጥ፡ ሠራሁ səgaw albäsl səlalläňň yäməssər wäṭ särrahʷ 'since the meat wouldn't cook, I made lentil stew', lit. "the-meat 'I-won't-cook' since-it-told-me of-lentil stew I-made"; ቁስሉ፡ አልድንም፡ አለ፡ quslu aldən(əm) alä 'the-would wouldn't heal', lit. 'the-wound I-won't-heal it-said'. Note that in all these sentences, the verb of the direct speech is in the negative.

In the above mentioned sentences the direct speech is attributed to the inanimate objects.

76.1.3.ማለት malät 'that is to say, namely, it means'

The verbal noun of አለ alä, that is ማለት malät, can also have the meaning 'that is to say, namely'. Thus, ከጎበዙ፡ ተማሪ

ማለት፡ ለተስፋዬ፡ አስተማሪው፡ መጽሐፍ፡ ሸለመው lägʷäbäzu tämari, malät lätäsfaye, astämariw mäṣhaf šällämäw 'the teacher awarded a book to the outstanding student, namely (that is to say) to Tesfaye'. Note that a pause is made before ማለት malät.

The verbal noun of አለ alä is also used to express 'means, it means'.

Example: ይህ፡ ምን፡ ማለት፡ ነው yəh mən malät näw 'what does this mean?'.

The verbal noun can also be used with the suffixed pronouns with the same meaning. Thus, ምን፡ ማለትህ፡ ነው፡ mən malätəh näw 'what do you mean?'.

Note also the expression such as ባማርኛ፡ ጠረጴዛ፡ ማለት፡ በእንግሊዝኛ፡ ምን፡ ማለት፡ ነው bamarəñña ṭäräppeza malät bäinglezəñña mən malät näw 'what does the Amharic word ṭäräppeza mean in English?'.

76.1.4. አለ alä in the meaning of 'to hit'

The verb አለ alä in any verb form can also express the idea of hitting. Example: በለው bäläw 'hit him!'; በዱላ፡ አላት bädulla alat 'he hit her with a club'.

Note also እንደመሄድ፡ አለ əndämähed alä 'he made a move as if to go'.

76.1.5. The meaning of በል bäl

The imperative በል bäl in the singular and plural also expresses the idea of 'come on, well then, so then'.

Examples: በል፡ እንሂድ bäl ənnəhid 'come on, let's go'; በል፡ መጽሐፉን፡ መልስ፡ bäl mäṣhafun mälləs 'well then, give back the book'.

76.1.6. ማን፡ ልበል man ləbäl

The expression ማን፡ ልበል man ləbäl (that is, the jussive, 1st pers. sing.) means 'who is speaking?' (when conversing over the telephone). It is also used in a respectful form for 'what is your name?' used either in conversation or when a servant asks the visitor to announce him to the master of the house.

71.1.7 Expression of 'to have the taste of, give the sensation of'

The verb አለ alä also expresses the meanings of 'it has the taste of, it gives the sensation of'. In this case, the noun is reduplicated.

Example: ማር፡ ማር፡ ይላል mar mar yəlal 'it has the taste of honey', lit. 'honey, honey, it-says'; ጨው፡ ጨው፡ ይላል čäw čäw yəlal 'it tastes salty', lit. 'salt, salt, it-says'; ምን፡ ምን፡ ይላል mən mən yəlal 'what taste does it have?', lit.'what, what, it-says'; ብርድ፡ ብርድ፡ ይለኛል bərd bərd yəläññal 'I feel cold, it gives me a cold sensation', lit. 'cold, cold, it-tells-me'. Note the expression እጅ፡ እጅ፡ ይላል፡ əǧǧ əǧǧ yəlal 'it smells', lit. 'hand hand it-says'.

76.1.8. Expression of imminence

The combination of the conjunction ለ lə with the simple imperfect followed by the conjunction ሰ sə with the imperfect of አለ alä expresses the idea of 'to be about to'.

Example: ባቡሩ፡ ሊሄድ፡ ሲል፡ ደረስኩ፡ baburu lihed sil därräsku 'I arrived when the train was about to leave', lit. 'the-train-in-order-that-it-goes while-it-says I-arrived'.

76.1.9. Expression of intention

The idea of intention can be expressed either by direct speech followed by ብሎ bəlo, or by በማለት bämalät, or by ለ lä with the noun or the verbal noun followed by ብሎ bəlo or by ሲል sil.

Examples: 'He went to the library intending to return the book' (or 'with the intention of returning the book') is expressed by መጽሐፉን፡ ልመልስ፡ ብሎ፡ ቤተ፡ መጻሕፍት፡ ሄደ mäṣhafun ləmälləs bəlo betä mäṣaheft hedä, lit. 'the-book-(object) in-order-that-I-return he-saying (to) library ~~house-of-books~~-he-went'; or by መጽሐፉን፡ ልመልስ፡ በማለት፡ ቤተ፡ መጻሕፍት፡ ሄደ mäṣhafun ləmälləs bämalät betä mäṣaheft hedä, lit. 'the-book-(object) in-order-that-I-return by-saying (to) library ~~house-of-books~~ he-went'; or by መጽሐፉን፡ ለመመለስ፡ ብሎ፡ ቤተ፡ መጻሕፍት፡ ሄደ mäṣhafun lämämälläs bəlo betä mäṣaheft hedä, lit. 'the-book-(object) to-return he-saying (to) library ~~house-of-books~~ he-went'; or by መጽሐፉን፡ ለመመለስ፡ ሲል፡ ቤተ፡ መጻሕት፡ ሄደ። mäṣhafun lämämälläs sil betä mäṣaheft hedä, lit. 'the-book-(object) to-return when-he-says (to) library ~~house-of-books~~ he-went'.

76.1.10. Expression 'for the sake of'

The idea of 'for the sake of' can be expressed in Amharic by ለ lä with the noun followed either by the gerundive of አለ alä or by ስ sə with the imperfect of አለ alä, or by the verbal noun of አለ alä preceded by በ bä.

Examples: 'I came here for your sake' is expressed by ላንተ፡ ስል፡ ነው፡ እዚህ፡ የመጣሁት lantä səl näw əzzih yämäṭṭahut, lit. 'for-you while-I-say it-is here that-I-came-it'; or ላንተ፡ ብዬ፡ ነው፡ እዚህ፡ የመጣሁት lantä bəyyä näw əzzih yämmäṭṭahut, lit. 'for-you I-saying it-is here that-I-came-it'; or by ላንተ፡

በማለት፡ ነው፡ እዚህ፡ የመጣ̈ሁት፡ lantä bämalät näw əzzih yämättahut, lit. 'for-you by-saying here that-I-came-it'.

76.1.11. DERIVED STEMS

The only derived stem of this verb is formed with the morpheme tä- for the basic and reduplicative stems. The forms are:

Perfect	ተባለ	täbalä
Simp.Imperf.	ይባ̈ል	yəbbal
Imperfect	ይባ̈ላል	yəbbalal
Jussive	ይባ̈ል	yəbbal
Imperative	ተባል	täbal
Gerundive	ተብሎ	täbəlo
Comp. Gerund.	ተብሏል	täbəlwal
Participle	ተባይ	täbay
Verbal noun	መባ̈ል	mäbbal

Reciprocal: ተባባለ täbabalä 'say to one another'.

77. QUADRIRADICAL VERBS

Amharic has a series of verbs consisting of four radicals. These verbs are called quadriradicals. The quadriradicals are divided into two types: type 1 and type 2. In type 1, all the consonants have the vowel ä in the perfect and the third (or penultimate) consonant is geminated. Example መሰከ̈ረ mäsäkkärä 'to testify'. In type 2, all the consonants except the second have the vowel ä, while the second has the vowel a. As in type 1, the third consonant is geminated. Example: ደባለ̈ቀ däballäqä 'to mix, to confuse'.

Note that in contrast to the triradical and biradical verbs, the types of the quadriradical verbs are designated as type 1 and type 2, whereas in the other verbs they have been designated as types A, B and C. The difference in terminology is due to the fact that what is called 'type 1' in the quadriradicals does not correspond in its conjugation either to type A or to type B, particularly with regard to the gemination or non-gemination of the penultimate radical. Thus, for instance, the imperfect of መሰከ፟ረ mäsäkkärä is ይመሰክ፟ር yəmäsäkkər, with gemination of the penultimate radical which corresponds to the imperfect of type B ይፈል፟ግ yəfälləg where the penultimate is likewise geminated. However, the quadriradical jussive is ይመስክር yəmäskər where the penultimate radical is not geminated in contrast to the type B jussive ይፈል፟ግ yəfälləg which has a geminated penultimate radical. In comparison with type A, the simple imperfect of መሰከ፟ረ mäsäkkärä is ይመሰክ፟ር yəmäsäkkər with a geminated penultimate radical in contrast to the ungeminated penultimate radical of the type A ይነግር yənägr. Consequently, the gemination of the quadriradical type 1 does not correspond with either types A or B of the triradical verbs. For this reason, a neutral terminology such as types 1 and 2 was chosen.

As for the consonant pattern of the quadriradicals, it can consist of the following: a root of four different consonants (symbolized by 1.2.3.4.), such as መሰከ፟ረ mäsäkkärä 'testify', ተረጐ፟መ tärägg^{w}ämä 'translate', በረከ፟ተ bäräkkätä 'abound'; a root in which the first two consonants are reduplicated (symbolized by 1.2.1.2.), such as መረመ፟ረ märämmärä 'to investigate', ነቀነቀ näqännäqä 'to shake'; a root in which the third consonant is repeated (symbolized by 1.2.3.3.), such as ጠቀለ̈ለ ṭäqällälä 'to roll up', ጠመዘ̈ዘ ṭämäzzäzä 'to twist', ፈለቀቀ fäläqqäqä 'to split with a wedge'.

Some verbs of type 2: ገላገ̈ለ gälaggälä 'separate people who are fighting'; ገላመ̈ጠ gälammäṭä 'look at with disapproval'; ቀላቀ̈ለ qälaqqälä 'mix'; ቀባዠ̈ረ qäbažžärä 'talk nonsense'.

Certain verbs can be of type 1 and type 2 at the same time. Thus, ቀለቀ̈ለ qäläqqälä and ቀላቀ̈ለ qälaqqälä 'mix', ገለገለ gäläggälä and ገላገ̈ለ gälaggälä 'separate two people who are fighting'.

As was the case with the triradical verbs, there is a series of quadriradical verbs having the vowel o after the first radical. The majority of these verbs have a velar as first radical. The velar with the vowel o originates from a labio-velar with a vowel ä as was the case with the triradical verbs (see § 57). Some examples are: ቆነጠ̈ረ qonäṭṭärä 'pinch grairy material', ቆነጠ̈ጠ qonäṭṭäṭä 'pinch the body', ኮመጠ̈ጠ komäṭṭäṭä 'be sour', ጎመዘ̈ዘ gomäzzäzä 'pucker, set one's teeth on edge'. All these verbs also have forms with the labio-velar followed by the vowel ä; thus, ቈነጠ̈ረ q^{w}änäṭṭärä, ቈነጠ̈ጠ q^{w}änäṭṭäṭä, ኰመጠ̈ጠ k^{w}ämäṭṭäṭä, ጐመዘ̈ዘ g^{w}ämäzzäzä.

There are quadriradicals that begin with a. Examples: አነጠ̈ሰ anäṭṭäsä 'sneeze', አነከ̈ሰ anäkkäsä 'be lame', አነገ̈ተ anäggätä 'carry around the neck', አነቀ̈ፈ anäqqäfä 'make stumble'. These verbs have the appearance of triradicals with the prefix a- (see § 61), but the simple imperfect ያነከ̈ስ yanäkkes and the jussive ያንክስ yankəs, as against the a- stem, imperfect ያድክም yadäkm, jussive ያድክም yadkəm of type A, and imperfect ያበድ፟ር yabäddər, jussive ያበድ፟ር yabbäddər of type B, (§ 61), indicate that they belong to a special class. Indeed, the syllabic structure of the imperfect and jussive of the above mentioned verbs with initial a- is the same as that of the regular quadriradicals ይመንዝ፟ር yəmänäzzər (imperfect), and ይመንዝር yəmänzər (jussive).

Conjugation

The quadriradicals have the same prefixes and suffixes as those of the other verbal classes.

Basic stem

	Type 1		Type 2	
Perfect	መሰከ፟ረ	mäsäkkärä	ደበለ፟ቀ	däballäqä
Simp.Impf.	ይመሰክ፟ር	yəmäsakkər	ይደበል፟ቅ	yədäballəq
Imperfect	ይመሰክ፟ራል	yəmäsäkkəral	ይደበል፟ቃል	yədäballəqal
Jussive	ይመስክር	yəmäskər	ይደብልቅ	yədäbalq
Imperative	መስክር	mäskər	ደብልቅ	däbalq
Gerundive	መስክሮ	mäskəro	ደብልቆ	däbalqo
Comp. Ger.	መስክሯል	mäskərʷal	ደብልቋል	däbalqʷal
Participle	መስካሪ	mäskari	ደባላቂ	däbalaqi
Verbal noun	መመስከር	mämäskär	መደብለቅ	mädäbaläq
Instrumental	መመስከሪያ	mämäskärya	መደብለቂያ	mädäbaläqya

The forms of the basic stem of the quadriradicals with initial a- are:

Perfect	ኣነከ፟ሰ	anäkkäsä
Simp. Impf.	ያነክ፟ስ	yanäkkəs

Imperfect	ያነኽ̈ሰል	yanäkkəsal
Jussive	ያንክስ	yankəs
Imperative	እንክስ	ankəs
Gerundive	እንክሶ	ankəso
Participle	እንካሽ	ankaš
Verbal noun	ማንከስ	mankäs
Instrumental	ማንከሻ	mankäša

For certain verbs 1.2.3.3. such as ጠቀለ̈ለ ṭäqällälä 'roll up', ጠመ̈ዘዘ ṭämäzzäzä 'twist', the syllabic structure of the gerundive is either ṭäqləlo ጠቅለሎ or ṭäqəllo written ጠቅሎ; ṭämzəzo ጠምዘዞ or ṭäməzzo, written ጠምዞ . For ጠነሰሰ ṭänässäsä 'begin to brew', the gerundive is only ጠንሰሶ ṭänsəso.

Reduplicative

In the quadriradicals the penultimate is repeated. The vowel of the penultimate radical is a followed by the same radical with the vowel ä. The formation is the same for types 1 and 2. Thus, from type 1 መንዘ̈ረ mänäzzärä: መነዘዘ̈ረ mänäzazzärä; from type 2 ደባለ̈ቀ däballäqa: ደበላለቀ däbälalläqä.

The quadriradicals of the type 1.2.1.2. have normally no reduplicative stem. The meaning of the reduplicative stem for this kind of verb is rendered by giving the verb a form of the type 2. Thus, መረመ̈ረ märämmärä 'investigate': መራመ̈ረ märammärä 'investigate this and that'; በረበ̈ረ bäräbbärä 'rummage': በራበ̈ረ bärabbärä 'rummage here and there'; ጠቀጠ̈ቀ ṭäqäṭṭäqä 'prick': ጠቃጠ̈ቀ ṭäqaṭṭäqä 'prick here and there'.

The conjugation is as follows:

Single type

Perfect	መነዘዘረ	mänäzazzärä
Simple Impf.	ይመነዘዝ̈ር	yəmänäzazzər
Imperfect	ይመነዘዝ̈ራል	yəmänäzazzəral
Jussive	ይመነዘዝር	yəmänäzazər
Imperative	መነዘዝር	mänäzazər
Gerundive	መነዘዝሮ	mänäzazro
Comp. Gerund.	መነዘዝሯል	mänäzazrwal
Participle	መነዘዘሪ	mänäzazari
Verbal noun	መመነዘዘር	mämänazazär
Instrumental	መመነዘዘርያ	mämänäzazärya

a- Stem

	Type 1		Type 2	
Perfect	አመነዘ̈ረ	amänäzzärä	አቀገዠ̈ረ	aqäbažžärä
Simp. Imperf.	ያመነዝ̈ር	yamänäzzər	ያቀገዥ̈ር	yaqäbažžər
Imperfect	ያመንዝ̈ራል	yamänäzzəral	ያቀገዥ̈ራል	yaqäbažžəral
Jussive	ያመንዝር	yamänzər	ያቀገዥር	yaqäbažər
Imperative	አመንዝር	amänzər	አቀገዥር	aqäbažər
Gerundive	አመንዝሮ	amänzəro	አቀገዥሮ	aqäbažro
Comp. Gerund.	አመንዝሯ̈ል	amänzərwal	አቀገዥሯል	aqäbažrwal
Participle	አመንዘሪ	amänzari	አቀገዣሪ	aqäbažari
Verbal noun	ማመንዘር	mamänzär	ማቀገዣር	maqäbažär
Instrumental	ማመንዘርያ	mamänzärya	ማቀገዣርያ	maqäbažärya

Reduplicative

4-radicals

Perfect	አመሰጋገ̈ነ	amäsägaggänä
Simp. Imperf.	ያመሰጋግ̈ን	yamäsägaggən

Imperfect	ያመሰጋግ፟ናል	*yamäsägaggənal*
Jussive	ያመሰጋግን	*yamäsägagən*
Imperative	አመሰጋግን	*amäsägagən*
Gerundive	አመሰጋግኖ	*amäsägagno*
Comp. Gerund.	አመሰጋግኗል	*amäsägagnwal*
Participle	አመሰጋጋኝ	*amäsägagaň*
Verbal noun	ማመሰጋገን	*mamäsägagän*
Instrumental	ማመሰጋገኛ	*mamäsägagäňa*

tä- Stem

	type 1		Type 2	
Perfect	ተመሰከ፟ረ	*tämäsäkkärä*	ተደባለ፟ቀ	*tädäballäqä*
Simp. Imperf.	ይመ፟ሰከ፟ር	*yəmmäsäkkär*	ይደ፟ባለ፟ቅ	*yəddäballäq*
Imperfect	ይመ፟ሰከ፟ራል	*yəmmäsäkkäral*	ይደ፟ባለ፟ቃል	*yəddäballäqal*
Jussive	ይመ፟ስከር	*yəmmäskär*	ይደ፟ባለቅ	*yəddäbaläq*
Imperative	ተመስከር	*tämäskär*	ተደባለቅ	*tädäbaläq*
Gerundive	ተመስክሮ	*tämäskəro*	ተደባልቆ	*tädäbalqo*
Comp. Ger.	ተመስክሯል	*tämäskərwal*	ተደባልቋል	*tädäbalqwal*
Participle	ተመስካሪ	*tämäskari*	ተደባላቂ	*tädäbalaqi*
Verbal noun	መመ፟ስከር	*mämmäskär*	መደ፟ባለቅ	*mäddäbaläq*
Instrumental	መመ፟ስከሪያ	*mämmäskärya*	መደ፟ባለቂያ	*mäddäbaläqya*

Some quadriradicals of type 1 which occur only in the *tä*-stem are: ተመለከ፟ተ *tämäläkkätä* 'observe', ተጠነቀ፟ቀ *täṭänäqqäqä* 'be careful', ተገነዘ፟በ *tägänäzzäbä* 'comprehend', and others.

Some quadriradicals of type 2 which occur only in the *tä*-stem are: ተሰባጠ፟ረ *täsäbaṭṭärä* 'be entangled', ተኰማተ፟ረ *täkʷämattärä* 'contract' (intr.), ተመሳቀ፟ለ *tämäsaqqälä* 'be intertwined', ተጐራበ፟ተ *tägʷärabbätä* 'be a neighbor', and others.

as- Stem

	Type 1		Type 2	
Perfect	አስመነዘ̈ረ	asmänäzzärä	አስቀባጠ̈ረ	asqäbaṭṭärä
Simp. Impf.	ያስመንዝ̈ር	yasmänäzzer	ያስቀባጥ̈ር	yasqäbaṭṭer
Imperfect	ያስመነዝ̈ራል	yasmänäzzeral	ያስቀባጥ̈ራል	yasqäbaṭṭeral
Jussive	ያስመንዝር	yasmänzer	ያስቀባጥር	yasqäbaṭer
Imperative	አስመንዝር	asmänzer	አስቀጣጥር	asqäbaṭer
Gerundive	አስመንዝሮ	asmänzero	አስቀባጥሮ	asqäbaṭro
Comp. Ger.	አስመንዝሯል	asmänzerwal	አስቀባጥሯል	asqäbaṭrwal
Participle	አስመንዛሪ	asmänzari	አስቀባጣሪ	asqäbaṭari
Verbal noun	ማስመንዘር	masmänzär	ማስቀባጠር	masqäbaṭär
Instrumental	ማስመንዘሪያ	masmänzärya	ማስቀባጠሪያ	masqäbaṭärya

at- Stem

	Simple		Reduplicative	
Perfect	አመ̈ናዘ̈ረ	ammänazzärä	አመ̈ሰጋገ̈ነ	ammäsägaggänä
Simp. Impf.	ያመ̈ናዝ̈ር	yammänazzer	ያመ̈ሰጋግ̈ን	yammäsägaggen
Imperfect	ያመ̈ናዝ̈ራል	yammänazzeral	ያመ̈ሰጋግ̈ናል	yammäsägaggenal
Jussive	ያመ̈ናዝር	yammänazer	ያመ̈ሰጋግን	yammäsägagen
Imperative	አመ̈ናዝር	ammänazer	አመ̈ሰጋግን	ammäsägagen
Gerundive	አመ̈ናዝሮ	ammänazro	አመ̈ሰጋግኖ	ammäsägagno
Comp. Gerund.	አመ̈ናዝሯል	ammänazrʷal	አመ̈ሰጋግኗል	ammäsägagnʷal
Participle	አመ̈ናዛሪ	ammänazari	አመ̈ሰጋጋ̈ኝ	ammäsägagañ
Verbal noun	ማመ̈ናዘር	mammänazär	ማመ̈ሰጋገን	mammäsägagän
Instrumental	ማመ̈ናዘሪያ	mammänazärya	ማመ̈ሰጋገ̈ኛ	mammäsägagäñña

From the 1.2.3.4. and 1.2.3.3. verbs, the noun of manner (§ 65.1) is formed from the reduplicative. Thus, from ገለበጠ gäläbbäṭä: አጋ̈ለባበጥ aggäläbabäṭ 'manner of turning upside down'; from መሰከረ mäsäkkärä: አመ̈ሰካከር ammäsäkakär 'manner of

testifying; from ጠመዘዘ ṭämäzzäzä: አጠመዘዘ aṭṭämäzazäz 'manner of twisting, manner of being twisted'.

78. ABBREVIATED QUADRIRADICALS

Quadriradicals with an original last radical laryngeal (or velar h̬) or with an original last radical y become abbreviated and have the appearance of verbs with three consonants. The classes of this type are: በረታ bärätta, and ሰለቸ säläččä. There are also quadriradicals with an original 2nd and 4th radicals laryngeal. Since the laryngeals become zero the original quadriradicals have the appearance of verb with two consonants: class ራራ rarra. For the isolated verb አማረ amarä see below.

79. CLASS በረታ bärätta

There is a class of verbs consisting of three consonants of which the first two have the vowel ä and the third one is geminated and has the vowel a.

Historically these verbs go back to quadriradicals of which the last radical was either a laryngeal or the velar h̬. Thus a verb such as በረታ bärätta goes back to Tigrinya በርትዐ bärteᶜe. In Amharic this verb would have theoretically the structure * በረተዐ bärättäᶜa becoming በረታ bärätta with loss of the laryngeal ᶜ (*bärättäa) and elision of ä in the sequence ä-a (bärätta). This verb is, therefore, to be considered as an abbreviated quadriradical class.

The class በረታ bärätta is in the same relation to mäsäkkärä as is the class ሰማ sämma in relation to ነገረ näggärä.

በረታ	bärätta	=	ሰማ	sämma
መሰከረ	mäsäkkärä		ነገረ	näggärä

Like in the regular quadriradicals, the በረታ bärätta-class has types 1 and 2. However, no type 2 is attested in the basic stem. Instead, it occurs either in the tä-stem or in the a-stem.

Examples for the basic stem, type 1: በረታ bärätta 'be strong', ዘረጋ zärägga 'stretch out', ከነዳ känädda 'measure with the forearm', ገነበ gänäbba 'make a wall of stone', ደነፋ dänäffa 'boast', ፈነዳ fänädda 'burst', ዘነጋ zänägga 'forget'.

Denominatives of this class are probably ገነበ gänäbba 'make a wall of stone', from * ግምብ, ግንብ gemb (gənb 'wall of stone'; ጠነበ ṭänäbba 'rot, smell foul', from ጥምብ, ጥንብ ṭəmb, ṭənb 'corpse of animal'.

Examples for type 2: ተሰናዳ tä-sänadda 'be prepared, be arranged', ተቀናጣ tä-qänaṭṭa 'be proud in a showy manner'.

Conjugation

	Basic		a-stem	
Perfect	ዘረጋ	zärägga	አበረታ	abärätta
Simp. Impf.	ይዘርጋ	yəzärägga	ያበረታ	yabärätta
Imperfect	ይዘረጋል	yəzäräggal	ያበረታል	yabärättal
Jussive	ይዘርጋ	yəzärga	ያበርታ	yabärta
Imperative	ዘርጋ	zärga	አበርታ	abärta
Gerundive	ዘርግቶ	zärgəto	አበርትቶ	abärtəto
Comp. Ger.	ዘርግቷል	zärgətʷal	አበርትቷል	abärtətʷal
Participle	ዘርጊ	zärgi	አበርች	abärč(i)
Verbal noun	መዘርጋት	mäzärgat	ማበርታት	mabärtat
Instrumental	መዘርጊያ	mäzärgiya	ማበርቻ	mabärča

Perfect sg. 3m. ዘረጋ፟ zärägga, 3f. ዘረጋ፟ች፟ zäräggačč
2m. ዘረጋ፟ህ zäräggah, 1c. ዘረጋ፟ሁ zäräggahʷ.

tä-stem

	Type 1		Type 2	
Perfect	ተዘረጋ፟	täzärägga	ተሰናዳ፟	täsänadda
Simp. Impf.	ይዘ፟ረጋ፟	yəzzärägga	ይሰ፟ናዳ፟	yəssänadda
Imperfect	ይዘ፟ረጋ፟ል	yəzzäräggal	ይሰ፟ናዳ፟ል	yəssänaddal
Jussive	ይዘ፟ረጋ	yəzzäräga	ይሰ፟ናዳ	yəssänada
Imperative	ተዘረጋ	täzäräga	ተሰ፟ናዳ	täsänada
Gerundive	ተዘርግቶ	täzärgəto	ተሰናድቶ	täsänadto
Comp. Ger.	ተዘርቷል	täzärgətʷal	ተሰናድቷል	täsänadtʷal
Participle	ተዘርጊ	täzärgi	ተሰናጅ	täsänağ
Verbal noun	መዘ፟ርጋት	mäzzärgat	መሰ፟ናዳት	mässänadat
Instrumental	መዘ፟ርጊያ	mäzzärgiya	መሰ፟ናጃ	mässänağa

	as-stem		a(t)-stem	
Perfect	አስገነባ፟	asgänäbba	አበ፟ረታ፟	abbäratta
Simp. Impf.	ያስገነባ፟	yasgänäbba	ያበ፟ረታ፟	yabbäratta
Imperfect	ያስገነባ፟ል	yasgänäbbal	ያበ፟ረታ፟ል	yabbärattal
Jussive	ያስገንባ	yasgänba	ያበ፟ረታ	yabbärata
Imperative	አስገንባ	asgänba	አበ፟ረታ	abbärata
Gerundive	አስገንብቶ	asgänbəto	አበ፟ረትቶ	abbäratto
Comp. Ger.	አስገንብቷል	asgänbətʷal	አበ፟ረቷ፟ል	abbärattəwal
Participle	አስገንቢ	asgänbi	አበ፟ረች፟	abbärač
Verbal noun	ማስገንባት	masgänbat	ማበረታት	mabbäratat
Instrumental	ማስገንቢያ	masgänbəya	ማበረታቻ፟	mabbäratača

Reduplicative Stem

The meanings of the reduplicative of the በረታ̈- bärrätta-class are the same as those of the other verbal classes.

	Basic		tä-stem	
Perfect	ዘረጋጋ̈	zärägagga	ተዘረጋጋ̈	täzärägagga
Simp.Impf.	ይዘረጋጋ̈	yəzärägagga	ይዘ̈ረጋጋ̈	yəzzärägagga
Imperfect	ይዘረጋጋ̈ል	yəzärägaggal	ይዘ̈ረጋጋ̈ል	yəzzärägaggal
Jussive	ይዘረጋጋ	yəzärägaga	ይዘ̈ረጋጋ	yəzzärägaga
Imperative	ዘረጋጋ	zärägaga	ተዘረጋጋ	täzärägaga
Gerundive	ዘረጋግቶ	zärägagto	ተዘረጋግቶ	täzärägagto
Comp. Ger.	ዘረጋግቷል	zärägagtʷal	ተዘረጋግቷል	täzärägagtʷal
Participle	ዘረጋጊ	zärägagi	ተዘረጋጊ	täzärägagi
Verbal noun	መዘረጋጋት	mäzärägagat	መዘ̈ረጋጋት	mäzzärägagat
Instrumental	መዘረጋጊያ	mäzärägagya	መዘ̈ረጋጊያ	mäzzärägagya

	a-stem		a(t)-stem	
Perfect	አበረታታ̈	abärätatta	አዘ̈ረጋጋ̈	azzärägagga
Sim. Impf.	ያበረታታ̈	yabärätatta	ያዘ̈ረጋጋ̈	yazzärägagga
Imperfect	ያበረታ̈ታል	yabärätattal	ያዘ̈ረጋጋ̈ል	yazzärägaggal
Jussive	ያበረታታ	yabärätata	ያዘ̈ረጋጋ	yazzärägaga
Imperative	አበረታታ	abärätata	አዘ̈ረጋጋ	azzärägaga
Gerundive	አበረታቶ̈	abärätatto	አዘ̈ረጋግቶ	azzärägagto
Comp. Ger.	አበረታቷ̈ል	abärätattəwal	አዘ̈ረጋግቷል	azzärägagtwal
Participle	አበረታች	abärätač	አዘ̈ረጋጊ	azzärägagi
Verbal noun	ማበረታታት	mabärätatat	ማዘ̈ረጋጋት	mazzärägagat
Instrumental	ማበረታቻ	mabärätača	ማዘ̈ረጋጊያ	mazzärägagya

No as-stem is attested for the reduplicative.

10. CLASS ሰለቸ̈ säläččä

There is a class of verbs consisting of three consonants having the vowel ä and the last consonant is geminated. The last radical is either a prepalatal or y. Historically, these verbs go back to quadriradicals of which the third radical was a dental or sibilant and the last radical was y. It is the last radical y that caused the palatalization of the preceding dental or sibilant and became absorbed by it. Thus, a verb such as *ጐመጀ̈ gʷämäǧǧä 'crave for' goes back to *ጐመደ̈የ gʷämäddäyä; ጐበኘ̈ gʷäbäññä 'visit' goes back to *ጐበነ̈የ gʷäbännäyä, and so on.

The class ሰለቸ̈ säläččä is in the same relation to መሰከ̈ረ mäsäkkärä as is the class ቀረ qärrä (or መሸ̈ mäššä) to ነገ̈ረ näggärä.

$$\frac{\text{ሰለቸ}}{\text{መሰከ̈ረ}} = \frac{\text{መሸ̈}}{\text{ነገ̈ረ}}$$

Like in the regular quadriradicals, the ሰለቸ̈ säläččä-class has types 1 and 2. However, no type 2 is attested in the basic stem. Instead, it occurs either in the tä-stem or in the a-stem.

Examples for the basic stem, type 1: ጐመጀ̈ gʷämäǧǧä 'crave for', ሰለቸ̈ säläččä- (impers.) 'be annoyed, be bored', ጐበኘ̈ gʷäbäññä 'visit', መነጨ̈ mänäččä 'gush'.

With initial አ a: አረጀ̈ aräǧǧä 'be old'.

With final y: ዘገየ̈ zägäyyä 'delay', ጨቀየ̈ č̣äqäyyä 'be muddy'.

In the a-stem, without basic stem: አገረሸ̈ agäräššä 'have a relapse'.

Examples for type 2 with a- or tä- only: አረባየ̈ aräbayyä 'thresh with animals', ተዘጋጀ̈ täzägaǧǧä 'be prepared', ተበከሸ̈

täbälaššä 'be spoiled', ተኰላሸ፟ täkʷälaššä 'be crushed (the testicles of the animal)', ተቈረኘ፟ täqʷäraňňä 'tie the debtor and creditor', ተጐዳኘ፟ tägʷädaňňä 'be friendly'.

With final y: ተከራየ፟ täkärayyä 'hire'.

Conjugation

	Basic		a-stem	
Perfect	ሰለቸ፟	säläččä	አሰለቸ፟	asäläččä
Sim. Imperf.	ይሰለች፟	yəsäläčč	ያሰለች፟	yasäläčč
Imperfect	ይሰለቻ፟ል	yəsäläččal	ያሰለቻ፟ል	yasäläččal
Jussive	ይሰለች	yəsäläč	ያሰልች	yasälč
Imperative	ተሰለች	täsäläč	አሰልች	asälč
Gerundive	ተሰለችቶ	täsäläčto	አሰልችቶ	asälčəto
Comp. Gerund.	ተሰለችቷል	täsäläčtʷal	አሰልችቷል	asälčətʷal
Participle	ሰልቺ	sälč(i)	አሰልቺ	asälč(i)
Verbal noun	መሰልቸት	mäsälčät	ማሰልቸት	masälčät
Instrumental	መሰልቻ	mäsälča	ማሰልቻ	masälča

tä-stem

	Type 1		Type 2	
Perfect	ተሰለቸ፟	täsäläččä	ተበላሸ፟	täbälaššä
Sim. Imperf.	ይሰ፟ለች፟	yəssäläčč	ይበ፟ላሽ፟	yəbbälašš
Imperfect	ይሰ፟ለቻ፟ል	yəssäläččal	ይበ፟ላሻ፟ል	yəbbälaššal
Jussive	ይሰ፟ለች	yəssäläč	ይበ፟ላሽ	yəbbälaš
Imperative	ተሰልች	täsäläč	ተበላሽ	täbälaš
Gerundive	ተሰልችቶ	täsälčəto	ተበላሽቶ	täbälašto
Comp.Gerund.	ተሰልችቷል	täsälčətʷal	ተበላሽቷል	täbälaštʷal
Participle	ተሰልቺ	täsälč(i)	ተበላሽ	täbälaš
Verbal noun	መሰ፟ልቸት	mässäläčät	መበ፟ላሸት	mäbbälašät
Instrumental	መሰ፟ለቻ	mässäläča	መበ፟ላሻ	mäbbälaša

	as-stem		a(t)-stem	
Perfect	አስጐበኘ፟	asgʷäbäňňä	አዘ፟ጋጀ፟	azzägaǧǧä
Sim. Imperf.	ያስጐበኝ፟	yasgʷäbäňň	ያዘ፟ጋጅ፟	yazzägaǧǧ
Imperfect	ያስጐበኝ፟ል	yasgʷäbäňňal	ያዘ፟ጋጅ፟ል	yazzägaǧǧal
Jussive	ያስጐብኝ	yasgʷäbəň	ያዘ፟ጋጅ	yazzägaǧ
Imperative	አስጐብኝ	asgʷäbəň	አዘ፟ጋጅ	azzägaǧ
Gerundive	አስጐብኝቶ	asgʷäbňəto	አዘ፟ጋጅቶ	azzägaǧto
Comp. Gerund.	አስጐብኝቷል	asgʷäbňətʷal	አዘ፟ጋጅቷል	azzägaǧtʷal
Participle	አስጐብኝ	asgʷäbəň	አዘ፟ጋጅ	azzägaǧ
Verbal noun	ማስጐብኘት	masgʷäbňät	ማዘ፟ጋጀት	mazzägaǧät
Instrumental	ማስጐብኛ	masgʷäbňa	ማዘ፟ጋጃ	mazzägaǧa

REDUPLICATIVE

	Basic		a-stem	
Perfect	ሰለቻቸ፟	säläčaččä	አሰለቻቸ፟	asäläčaččä
Sim. Imperf.	ይሰለቻች፟	yəsäläčačč	ያሰለቻች፟	yasäläčačč
Imperfect	ይሰለቻች፟ል	yəsäläčaččal	ያሰለቻች፟ል	yasäläčaččal
Jussive	ይሰለቻች	yəsäläčač	ያሰለቻች	yasäläčač
Imperative	ሰለቻች	säläčač	አሰለቻች	asäläčač
Gerundive	ሰለቻችቶ	säläčačto	አሰለቻችቶ	asäläčačto
Com. Gerund.	ሰለቻችቷል	säläčačtʷal	አሰለቻችቷል	asäläčačtʷal
Imperative	ሰለቻቸ	säläčač	አሰለቻች	asäläčač
Verbal noun	መሰለቻቸት	mäsäläčačät	ማሰለቻቸት	masäläčačät
Instrumental	መሰለቻቻ	mäsäläčača	ማሰለቻቻ	masäläčača

	tä-stem		a(t)-stem	
Perfect	ተሰለቻቸ̈	täsäläčaččä	አሰ̈ለቻቸ̈	assäläčaččä
Sim. Imperf.	ይሰ̈ለቻች̈	yessäläčačč	ያሰ̈ለቻች̈	yassäläčačč
Imperfect	ይሰ̈ለቻ̈ቻል	yessäläčaččal	ያሰ̈ለቻ̈ቻል	yassäläčaččal
Jussive	ይሰ̈ለቻች	yessäläčač	ያሰ̈ለቻች	yassäläčač
Imperative	ተሰለቻች	täsäläčač	አሰ̈ለቻች	assäläčač
Gerundive	ተሰለቻችቶ	täsäläčacto	አሰ̈ለቻችቶ	assäläčacto
Com. Gerund.	ተሰለቻችቷል	täsäläčact^{w}al	አሰ̈ለቻችቷል	assäläčact^{w}al
Participle	ተሰለቻች	täsäläčač	አሰ̈ለቻች	assäläčač
Verbal noun	መሰ̈ለቻቻት	mässäläčačät	መሰ̈ለቻቻት	massäläčačät
Instrumental	መሰ̈ለቻቻ	mässäläčača	መሰ̈ለቻቻ	massäläčača

81. CLASS ራራ̈ rarra

There is a class of verbs consisting of two similar consonants followed by the vowel a, the 2nd consonant being geminated. Examples: ራራ̈ rarrä 'be merciful', ላላ̈ lalla 'be loose', ሳሳ̈ sassa 'be thin', ባባ̈ babba 'be afraid', ፋፋ̈ faffa 'be fat', ሟሟ m^{w}amm^{w}a 'dissolve'.

In appearance they are like the type C of the class ሰማ̈ sämma (§ 70). For that matter, they are also conjugated in the same way, but historically these verbs go back to quadriradicals with an original 2nd and 4th radicals laryngeal or velar. Thus, for instance, ላላ̈ lalla 'be loose' goes back to Geez ላሕለሐ lahleha. In Amharic, this verb theoretically would have the structure *ለሓ̈ላሐ lähalläha > läallää (with loss of ḥ) > lalla (with elision of ä in the sequence ä-a). The same holds true of ራራ̈ rarra 'be merciful' that goes back to Geez ራኅረኀ rahreha becoming ራራ̈ rarra in Amharic for the same reasons.

Note, however, that not for all these verbs can an etymology be traced to an ancient root.

The forms in the basic stem are:

Perfect	ረረ	rarra
Simple Imperf.	ይረረ	yərarra
Imperfect	ይረረል	yərarral
Jussive	ይረረ	yərara
Imperative	ረረ	rara
Gerundive	ረርቶ	rarto
Comp. Gerund.	ረርቷል	rartʷal
Participle	ረሪ	rari
Verbal noun	መረረት	märarat
Instrumental	መረሪያ	märariya

For the other stems, see § 70 .

82. VERB አማረ amarä

The verb አማረ amarä 'be beautiful', was originally a quadriradical with the 3rd radical laryngeal (cf. Tigrinya አምሓረ amḥarä). In the conjugation it behaves like a triradical with initial a- (§58). Thus, imperfect ያምር yamər like ያስር yasər (from አሰረ assärä), jussive ይመር yəmär like ይሰር yəsär.

The as-stem is አሳመረ asammärä like አሳሰረ asassärä from አሰረ assärä.

The verb አማረ amarä- used impersonally means 'it pleases'. Thus, አማረኝ amaräñ 'it pleases me'.

PLURIRADICALS

Amharic has a considerable number of verbs consisting of five or six consonants, or even more. With the exception of very few verbs, however, none of these pluriliteral verbs consists of five or six different radicals, that is to say, of the type 1.2.3.4.5 or 1.2.3.4.5.6. The normal structure of the quinquiliteral verbs is the 1.2.3.2.3. type, that is, verbs consisting of repeated last two radicals. As for the sexiliteral verbs, they are of the 1.2.3.4.3.4. type, that is, verbs consisting of four different radicals with repetition of the last two radicals. It should be stressed, however, that a verb of the 1.2.3.2.3. type does not necessarily go back to an existing 1.2.3. verb, nor is the 1.2.3.4.3.4 type necessarily derived from a 1.2.3.4 verb.

A quinquiradical verb of the 1.2.3.4.5 type is አወ̈ሸናገ̈ረ (aw)wäšänaggärä 'cross hands or legs, put across', form wšngr with prefis አ(ት) a(t-). Its passive is ተወሸናገ̈ረ täwäšänaggärä.

The conjugation is as follows:

tä-stem

Perfect	ተወሸናገ̈ረ	täwäšänaggärä
Imperfect	ይወ̈ሸናገ̈ራል	yəwwäšänaggäral
Jussive	ይወ̈ሸናግር	yəwwäšänagär
Imperative	አወ̈ሸናግር	awwäšänagär
Gerundive	ተወሸናግሮ	täwäšänagro
Participle	ተወሸናጋሪ	täwäšänagari
Verbal noun	መወ̈ሸናግር	mäwwäšänagär

		a(t-)- Stem
Perfect	አወ̈ሸናገ̈ረ	awwäšänaggärä
Imperfect	ያወ̈ሸናግ̈ራል	yawwäšänaggəral
Jussive	ያወ̈ሸናግር	yawwäšänagər
Imperative	አወ̈ሸናግር	awwäšänagər
Gerundive	አወ̈ሸናግሮ	awwäšänagro
Participle	አወ̈ሸናጋሪ	awwäšänagari
Verbal noun	ማወ̈ሸናገር	mawwäšänagär

A 6-radical verb of the 1.2.3.4.5.6 type (or more precisely of the 1.2.3.2.5.6 type) with the prefix አ(ት) a(t)- is አጰ̈ለቈለጠ̈ሰ appälaqʷälaṭṭäsä (also occurring as አቈ̈ለጰለጠ̈ሰ aqqʷälapälaṭṭäsä, with inversion of the consonants p-qʷ) 'speak lightly of oneself'. Its passive is ተጰለቈለጠ̈ሰ täpälaqʷälaṭṭäsä 'be spoken lightly'.

As was said above, the most frequent structure of the quinqui-radicals is the 1.2.3.2.3. type and that of the 6-radicals is the 1.2.3.4.3.4 type. The verbal class of these pluriradicals occurs only with the prefix አ a- or ተ tä-, the 1st radical of the verb not having a vowel of its own. The form is thus አብለጨ̈ለጨ abläčälläča or ተብለጨ̈ለጨ täbläčälläča. No other stem morphemes are used with this verbal class.

The most normal meaning of the prefix ተ tä- is intransitive as against the transitive meaning of the prefix አ a-; or a transitive verb with the prefix አ a- become passive through the prefix ተ tä.

Verbs of the 1.2.3.2.3 type going back to a 1.2.3 type:
ተርጠበ̈ጠበ tärṭäbäṭṭäbä 'become wet' (f. in. a dirty floor when sprinkled before sweeping), from ረጠ̈በ räṭṭäbä 'be wet'; ተርገፈገ̈ፈ tärgäfäggäfä 'shake (intr.) as if it were dropping', from ረገ̈ፈ räggäfä 'drop, fall down'.

ተቅበጠበጠ täqbäṭäbbäṭä 'be restless, run fast (a horse before or after being broken in)', from ቀበጠ qäbbäṭä be reckless'.

A few verbs of the 1.2.3.2.3 type are, without going back to a 1.2.3 type: ተጥመለመለ täṭmälämmälä 'coil up, rub off'; ተግተረተረ tägtärätärä 'stagger (child who is not able to walk yet)'; ተርመሰመሰ tärmäsämmäsä 'swarm, go in every direction'; ተብረከረከ täbräkärräkä 'tremble'.

With አ a-: አብለጨለጨ abläčälläčä 'scintillate'; አዝረከረከ azräkärräkä 'drop things carelessly everywhere'; አርከፈከፈ arkäfäkkäfä 'sprinkle', አውደለደለ awdäläddälä 'roam around aimlessly', አፍተለተለ aftälättälä 'rub off', አቅበዘበዘ aqbäzäbbäzä 'make wander everywhere'.

The conjugation is as follows:

		a-stem		tä-stem
Perfect	አብለጨለጨ	abläčälläčä	ተብረከረከ	täbräkärräkä
Imperfect	ያብለጨልጫል	yabläčälleçal	ይብረከረካል	yebräkärräkal
Jussive	ያብለጭልጭ	yabläčleč	ይብረክርክ	yebräkräk
Imperative	አብለጭልጭ	abläčleč	ተብረክርክ	täbräkräk
Gerundive	አብለጭልጮ	abläčlečo	ተብረክርኮ	täbräkreko
Participle	አብለጭላጭ	abläčlač	ተብረክራኪ	täbräkraki
Verbal noun	ማብለጭለጭ	mabläčläč	መብረክረክ	mäbräkräk

Note that in the tä-stem, the t is lost in the forms with prefixes, such as the imperfect, jussive and verbal noun, but the 1st radical is not geminated as was the case in the other verbal classes.

A 6-radical verb in the basic stem is ጠንበዘበዘ ţänbäzäbbäzä 'be dead drunk'.

The pluriradicals are especially frequent in the composite verbs (§ 84). Thus, a 1.2.3 root becomes 1.2.3.2.3, and 1.2.3.4 root becomes 1.2.3.4.3.4.

Examples for 1.2.3.2.3: ድክምክም፡ አለ dəkəmkəmm alä 'be very exhausted', from ደከመ däkkämä; ስክርክር ፡ አለ səkərkərr alä 'be very drunk', from ሰከረ säkkärä; ቍርጥርጥ፡ አለ፡ qʷərəţrəţţ alä 'cut into pieces, part company completely', from ቈረጠ qʷärräţä.

Examples for 1.2.3.4.3.4: ስንክልክል ፡ አለ፡ sənkəlkəll alä 'be hampered, talk nonsense', from ሰነከለ sänäkkälä; ቅብጅርጅር አለ፡ qəbğərğərr alä 'rave', from ቀበጀረ qäbağğärä; ውልክፍክፍ ፡ አለ፡ wəlkəfkəff alä 'cross one's legs when walking', from ተወላከፈ tä-wälakkäfä; ድንግርግር ፡ አለ dəngərgərr alä 'be confused', from ተደናገረ tä-dänaggärä.

In the women's speech these verbs can become lengthened at will so as to become 1.2.3.2.3.2.3 (ድክምክምክም ፡ አለ dəkəmkəmkəmm alä) 1.2.3.4.3.4.3.4 (ስንክልክልክል፡አለ፡ sənkəlkəlkəll alä), and even longer.

84. COMPOSITE VERBS

Verbal concepts can also be expressed in Amharic by certain fixed stems followed by conjugated forms of the verb አለ alä 'to say'. The fixed stems can consist of 1, 2, 3, 4 or more radicals. Some of these fixed stems are derived from verbs while others are not.

The fixed stems derived from verbs express a special shade of meaning in relation to the basic meaning of the root from which they are derived.

Examples for fixed stems not derived from verbs: ቋ፡ አለ qʷa alä 'to make a falling sound', ዝም፡ አለ zəmm alä 'to be quiet, silent', ቁጭ፡ አለ qučč alä 'to sit down, ብቅ፡ አለ bəqq alä 'to appear suddenly', ብድግ፡ አለ bədəgg alä 'to stand up suddenly', ቀስ፡ አለ qäss alä 'to be slow, to be careful'.

Examples for stems that are derived from verbs: ውድቅ፡ አለ፡ wəddəqq alä 'to fall hard' (from ወደቀ wäddäqä 'to fall'); ስብር፡ አለ səbbərr alä 'to be smashed to bits' (from ሰበረ säbbärä 'to break'); ራቅ፡ አለ raqq alä 'to be at a certain distance' (from ራቀ raqä 'to be far'). Note that the meaning of the composite verbs in these examples differs from the verb from which they are derived. For more details, see below.

If the last radical of the fixed stem ends in a consonant, it is geminated. Examples: ቀስ፡ አለ qäss alä 'to be slow, careful', ውድቅ፡ አለ wəddəqq alä 'to fall down hard', ስብር፡ አለ səbbərr alä 'to be smashed to bits'. In pronunciation the stem and the verb alä form a unit. Thus, qässalä, səbbərralä, and so on.

As said above, only the verb አለ alä is conjugated. Thus: ቁጭ፡ አለ qučč alä 'he sat down', ቁጭ፡ አለች qučč aläčč 'she sat down', ቁጭ፡ ይላል qučč yəlal 'he sits, he will sit', ቁጭ፡ በል qučč bäl 'sit down!'. Or with the relative element: ቁጭ፡ ያለ፡ ሰው qučč yalä säw 'the man who was sitting down' (the relative element being used with አለ alä).

The gerundive of the composite verb very often has an adverbial or circumstantial function.

Examples: መጽሐፉን፡ ቶሎ፡ ብለህ፡ መልስ mäṣhafun tolo bəläh mälləs 'bring back the book fast'; ቁጭ፡ ብሎ፡ ይበላል qučč bəlo yəbälal 'he eats sitting'.

The sentence ቁጭ፡ ብሎ፡ አየኝ *quč̣č̣ bəlo ayyäňň* can mean 'he looked at me while sitting down', but also 'he sat down and then looked at me'.

Observations on some verbs of this class

The composition with አለ *alä* is used for intransitive verbs. Example: ብቅ ፡ አለ *bəqq alä* 'appear suddenly', ብድግ ፡ አለ *bədəgg alä* 'rise', ከፍ ፡ አለ *käff alä* 'be elevated'.

The action of making someone do the action by himself without any physical act being done by the person who makes someone do the action is expressed by አሰኘ *assäňňä*. Thus, ብድግ ፡ አሰኘ *bədəgg assäňňä* 'make someone rise by himself', ዝም ፡ አሰኘ *zəmm assäňňä* 'make someone be quiet', ደስ ፡ አሰኘ *däss assäňňä* 'make someone be happy', መለስ ፡ አሰኘ *mälläss assäňňä* 'make someone turn around by himself'.

The passive of the verb with አሰኘ *assäňňä* is expressed by ተሰኘ *täsäňňä*. Thus, ቅር ፡ ተሰኘ *qərr täsäňňä* 'he was made not to be satisfied', ደስ ፡ ተሰኘ *däss täsäňňä* 'he was made happy'.

A transitive action is expressed by አደረገ *adärrägä*. Example: መታ ፡ አደረገ *mäta adärrägä* 'hit slightly', ፍጭት ፡ አደረገ *fəč̣č̣ətt adärrägä* 'grind thoroughly', ሸጠት ፡ አደረገ *šäṭätt adärrägä* 'sell a small amount of merchandise'.

The element አደረገ *adärrägä* is also used to turn an intransitive verb into a transitive one, or to make someone do something through an action. Example: ከፍ ፡ አለ *käff alä* 'be elevated' (for instance, a story of a house): ከፍ ፡ አደረገ *käff adärrägä* 'elevate'; ብድግ ፡ አለ *bədəgg alä* 'rise' (intrans.): ብድግ ፡ አደረገ *bədəgg adärrägä* 'pick up';

መለስ፡ አለ mälläss alä 'turn around slightly': መለስ፡ አደረገ mälläss adärrägä 'make someone turn around by an action';

ዝም፡ አለ zəmm alä 'be quiet': ዝም፡ አደረገ zəmm adärrägä 'quiet down (someone or something) by an action (for instance, by stopping the radio)'.

The passive of the verb with አደረገ adärrägä is expressed by tädärrägä. Examples: ሰበር፡ አደረገ säbärr adärrägä 'break slightly': ሰበር፡ ተደረገ säbärr tädärrägä 'be broken slightly'; ← ነካ፡ አደረገ näka adärrägä 'touch slightly': ነካ፡ ተደረገ näka tädärrägä 'be touched slightly'.

The causative of the verb with አደረገ adärrägä is expressed by አስደረገ asdärrägä. Examples: ብድግ፡ አደረገ bədəgg adärrägä 'pick up': ብድግ፡ አስደረገ bədəgg asdärrägä 'cause to pick up'; ሞጨር፡ አደረገ moçärr adärrägä 'scratch slightly': ሞጨር፡ አስደረገ moçärr asdärrägä 'cause to scratch slightly'.

For the expression of reciprocity the conjugated element takes the appropriate form.

From an intransitive verb expressed by አለ alä in the basic stem, the reciprocal is expressed by ተባባሉ täbabalu, that is, the stem of reciprocity of አለ alä. Examples: ብድግ፡ አለ bədəgg alä 'rise': ብድግ፡ ተባባሉ bədəgg täbabalu 'rise for each other to pay respect to one another';

ዝም፡ አለ zəmm alä 'be quiet': ዝም፡ ተባባሉ zəmm täbabalu 'stop talking to one another'.

From a transitive verb expressed by አደረገ adärrägä in the basic stem, the reciprocal is expressed by ተደራረጉ tädärarrägu.

Example: ሞጫር፡ አደረገ moc̆ärr adärrägä 'scratch slightly': ሞጫር፡ ተደራረጉ moc̆ärr tädärarrägu 'scratch one another slightly'.

From a transitive verb expressed by አሳኘ assäňňä in the basic stem, the reciprocal is expressed by ተሳኛኙ täsäňaňňu. Thus, ደስ፡ አሳኘ däss assäňňä 'please someone': ደስ፡ ተሳኛኙ däss täsäňaňňu 'they pleased each other'.

It was said above that the composite verbs with አለ alä serve for the expression of an intransitive. The composition with አለ alä is also used for transitive verbs for which the tä-stem can have an intransitive or reflexive meaning beside the passive meaning. Thus, for instance, the verb ሰበረ säbbärä 'break' is transitive, but its tä-stem, that is, ተሰበረ täsäbbärä means 'it broke, it broke by itself' beside its passive meaning 'it was broken'. This verb can have a compound with አለ for the intransitive meaning; thus ሰበር፡ አለ säbärr alä 'break slightly by itself'. Or from the transitive verb ከፈተ käffätä 'open', the tä-stem ተከፈተ täkäffätä means 'it opened by itself'. This verb can likewise form a compound with አለ alä in the form of ከፈት፡ አለ፡ käfätt alä 'it opened by itself slightly'. But from a transitive verb such as ለቀመ läqqämä 'pick', the tä-stem (ተለቀመ täläqqämä) has only a passive meaning 'he was picked' and not an intransitive meaning; the compound descriptive cannot be formed with አለ alä. Indeed the compound will be formed with አደረገ adärrägä; thus ለቀም፡ አደረገ läqämm adärrägä 'pick slightly'.

As for the transitive verbs of the ሰበረ säbbärä type, a transitive action will be expressed by አደረገ . Thus, ሰበር፡ አደረገ säbärr adärrägä 'break slightly'.

The composite verb derived from a basic verb expresses two kinds of action or states: 1. attenuative with all possible shades; 2. intensive with all possible shades. Either of these meanings is expressed by a special form of the basic verb. An illustration for the triradicals, type A, will bring out the various features.

From ከፈተ *käffätä* 'open', the attenuative action is expressed by ከፈት፡ አደረገ *käfätt* *adärrägä* 'open slightly', whereas the intensive action is expressed by ክፍት፡ አደረገ *kəffətt* *adärrägä* 'open completely and suddenly'. The difference of form in the triradicals lies 1) in the vocalization of the first two radicals: vowel *ä* with the verb expressing the attenuative action (*käfätt*), as against the vowel *ə* with the verb expressing the intensive action (*kəffətt*), and 2) in the gemination or non-gemination of the 2nd radical: non-gemination with the verbs expressing the attenuative action (*käfätt*), as against gemination with the verbs expressing the intensive action (*kəffətt*). Note that in both kinds the last radical is geminated.

Note that in the verbs of type B the 2nd radical can be geminated also for the attenuative action.

The patterns for the various verbal classes are as follows:

Triradicals

Type A: attenuative, ከፈት፡ አደረገ *käfätt* *adärrägä*; intensive, ክፍት አደረገ *kəffətt* *adärrägä*.

Verbs of the 1.2.2. type have no gemination of the 2nd radical. Thus, attenuative ለቀቅ፡ አለ *läqäqq* *alä* 'be slightly separated'; intensive ልቅቅ፡ አለ *ləqəqq* *alä* 'be completely separated'.

Type B: attenuative, ጀመር፡ አደረገ ǧämmärr adärrägä 'just start'; intensive, ጅምር፡ አደረገ ǧəmmərr adärrägä 'start suddenly'. Verbs of the 1.2.2. type may or may not have the 2nd radical geminated. Thus, attenuative ለጠጥ፡ አደረገ läṭäṭṭ adärrägä 'hit slightly with a lash'; intensive ልጥጥ፡ አደረገ ləṭəṭṭ adärrägä, or ልጥጥ፡ አደረገ ləṭṭəṭṭ adärrägä 'hit hard'.

Type C: attenuative, ባለግ፡ አለ balägg alä 'be slightly rude'; intensive, ብልግ፡ አለ bəlləgg alä 'be very rude'.

From verbs with o after the 1st radical:

Type A: from ቆጠረ qoṭṭärä 'count': attenuative, ቆጠር፡ አደረገ qoṭärr adärrägä 'count some, count a little bit'; intensive, ቍጥር፡ አደረገ qʷəṭṭərr adärrägä 'count thoroughly'.

Type B: from ሞከረ mokkärä 'try': attenuative, ሞከር፡ አደረገ mokkärr adärrägä 'try slightly'; intensive, ሙክር፡ አደረገ mukkər (or mʷəkkər) adärrägä 'try hard'.

Biradicals

Class ሰማ sämma

Type A: attenuative, ፈራ፡ አለ fära alä 'be slightly afraid', በላ፡ አደረገ bäla adärrägä 'eat small portions'; intensive, ፍርት፡ አለ fərrətt alä 'be very much afraid' (note the additional -t), ብልት፡ አደረገ bəllətt adärrägä 'eat everything'.

Type B: attenuative, ጣጣ፡ አደረገ ṭaṭa adärrägä 'take a sip', ለካ፡ አደረገ läka adärrägä 'measure but not in a thorough way'; intensive, ጥጥት፡ አደረገ ṭəṭṭətt adärrägä 'drink all of it', ልክት፡ አደረገ ləkkətt adärrägä 'measure thoroughly'.

Class ሳመ samä

This class has no special form for the intensive, the intensity being expressed by adverbs of intensity.

From ላሰ lasä 'lick': attenuative, ላስ፡ አደረገ lass adärrägä 'lick slightly'; from ራቀ raqä 'be far': ራቅ፡ አለ raqq alä 'be slightly far'; intensive, በጣም፡ ራቅ፡ አለ bäṭam raqq alä 'be very far', the intensity being expressed by በጣም bäṭam 'very'.

Class ቀረ qärrä

Type A: from ፈጨ fäččä 'grind': attenuative, ፈጨት፡ አደረገ fäčätt adärrägä 'grind slightly'; intensive, ፍጭት፡ አደረገ fəččətt adärrägä 'grind thoroughly'.

Type B: from ለየ läyyä 'separate': attenuative, ለየት፡ አለ läyyätt alä 'be slightly disjoined'; intensive, ልይት፡ አለ ləyyətt alä 'be completely disjoined'.

Type C: from ላጨ laččä 'shave': attenuative, ላጨት፡ አደረገ lačätt adärrägä 'shave slightly'; intensive ልጭት፡ አደረገ ləččətt adärrägä 'shave thoroughly'.

Class ቆመ qomä

From ሞተ motä 'die': attenuative, ሞት፡ አለ mott alä 'be slightly exhausted'; from ሮጠ roṭä 'run': ሮጥ፡ አለ roṭṭ alä 'run for a short distance'; intensive, ሙትት፡ አለ mutətt alä 'be completely exhausted'; ሮጠት፡ አለ roṭätt alä 'run for a longer distance'.

Class ሄደ *hedä*

From ሄደ *hedä* 'go': attenuative, ሄድ፡ አለ *hedd alä* 'walk for a short time'; ሄዳት፡ አለ *hedätt alä* 'walk gradually, walk slowly, walk for a short time, but not in a sudden manner'; intensive, ሂድት፡ አለ *hiddətt alä* 'walk away for good, walk away all of a sudden'.

Quadriradicals

Type 1: from መነዘረ *mänäzzärä* 'change money': attenuative መንዘር፡ አደረገ *mänzärr adärrägä* 'change some money'; intensive, ምንዝር፡ አደረገ *mənzərr adärrägä* 'change all money unexpectedly'.

Type 2: from ቀላቀለ *qälaqqälä* 'mix': attenuative, ቀልቀል፡ አደረገ *qälqäll adärrägä* 'mix slightly'; intensive, ቅልቅል፡ አደረገ *qəlqəll adärrägä* 'mix thoroughly'.

Abbreviated quadriradicals

Class ባረታ *bärätta*

From ዘረጋ *zärägga* 'spread': attenuative, ዘርጋ፡ አደረገ *zärga adärrägä* 'spread somewhat'; intensive, ዝርግት፡ አደረገ *zərgətt adärrägä* 'spread out suddenly and completely'.

Class ሰለቸ *säläččä*

From ሰለቸ *säläččä* 'be bored': attenuative, ሰልቻት፡ አለ *sälčätt alä* 'be slightly bored, show signs of being bored'; intensive, ስልችት፡ አለ *səlčətt alä* 'be really bored'.

Quadriradicals with ተን *tän-*, አን *an-*

From quadriradical verbs with the prefix ተን *tän-*, the *tän-* is omitted.

Thus, from ተምበረከከ tämbäräkkäkä 'kneel down': attenuative በርከክ፡ አለ bärkäkk alä 'kneel down slightly'; intensive, ብርክክ፡ አለ፡ bərkəkk alä 'kneel down suddenly'.

From quadriradical verbs with the prefix አን an-, the an- is either dropped or it is preserved.

Thus, from አንከባለለ ankäballälä 'roll': attenuative, ከብለል፡ አለ käbläll alä 'roll slightly'; intensive, ክብልል፡ አለ kəbləll alä 'roll suddenly'.

With preservation of አን an-: from አንከተከተ ankätäkkätä 'break to pieces': intensive, እንክትክት፡ አደረገ ənkətkətt adärrägä 'break completely to pieces'.

From አንጠባጠበ anṭäbaṭṭäbä 'drop' (trans.): intensive, እንጥብጥብ፡ አደረገ ənṭəbṭəbb adärrägä 'drop fast'.

Quadriradicals with ተ tä-, አ a-.

From quadriradicals normally used with a prefix ተ- tä- or አ- a- (without basic stem), the composite verb is formed without prefix. Thus, from ተልከሰከሰ tälkäsäkkäsä 'be in disorder': attenuative, ለከስከስ፡ አለ läkäskäss alä 'do petty things that others would normally not do'; intensive, ልክስክስ፡ አለ ləkəskəss alä 'be totally in disorder (stable)'.

Composite verbs with repetition

Composite verbs can be formed by repeating the last two radicals of triradicals and quadriradicals, the syllabic structure being that of the attenuative or intensive type.

Thus, from ሰበረ säbbärä 'break': attenuative, säbärbärr alä 'be slightly broken and in many points'; intensive, ስብርብር፡ አለ səbərbərr alä 'be smashed to pieces'.

From ቆረጠ *qorräṭä* 'cut': attenuative, ቆረጥረጥ፡አደረገ *qoräṭrätt adärrägä* 'cut some pieces'; intensive, ቍርጥርጥ፡አደረገ *qʷərəṭrəṭṭ adärrägä* 'cut the whole thing into pieces'.

From a quadriradical 1.2.3.4. such as ሰነጠቀ *sänäṭṭäqä* 'split', the forms are: attenuative, ሰንጠቅጠቅ፡አደረገ *sänäṭäqṭäqq adärrägä* 'split slightly'; intensive, ስንጥቅጥቅ፡አደረገ *sənṭəqṭəqq adärrägä* 'split all of it'.

From a quadriradical 1.2.3.3. of a verb such as ጠቀለለ *ṭäqällälä* 'wrap', the forms are: attenuative, ጠቅለለል፡አደረገ *ṭäqläläll adärrägä* 'wrap a little bit'; intensive, ጥቅልልል፡አደረገ *ṭəqləlell adärrägä* 'wrap completely'.

Note that in the speech of women and children, the last two radicals can be repeated indefinitely.

The composite verbs can also be formed by repeating the whole base. Thus, from በላ 'eat': attenuative, በላ፡በላ፡አደረገ *bäla bäla adärrägä* 'eat fast without finishing it' intensive, ብልት፡ብልት፡አደረገ *bəllət bəllət adärrägä* 'eat fast and thoroughly.

From ሰበረ *säbbärä* 'break': attenuative, ሰበር፡ሰበር፡አደረገ *säbärr säbärr adärrägä* 'break many things but not with intensity'; intensive, ስብር፡ስብር፡አደረገ *səbbərr səbbərr adärrägä* 'break many things'.

The repeated verb can again have the last two radicals repeated. Thus, from ሰበረ *säbbärä* 'break': attenuative, ሰበር፡ሰበርበር፡አደረገ *säbärr säbärbärr adärrägä*; intensive, ስብር፡ስብርብር፡አደረገ *səbbər səbərbərr adärrägä*.

85. UNCLASSIFIED VERBS

There are a few verbs in Amharic that do not fall into any of the verbal classes mentioned so far. The verbs are:

ተወ täwä 'to stop, to cease doing something, to abandon, to leave, to let go';

ሻ ša 'to look for, search, want'.

85.1. Verb ተወ täwä

Perfect			
Sg.	3rd masc.	ተወ	täwä
	1st com.	ተውኩ	täwku
Pl.	3rd com.	ተዉ	täwu, or täwwu
Simple Imperfect			
Sg.	3rd masc.	ይተው	yetäw
	2nd fem.	ትተዪ	tetäyi or ትተይ tetäy
Imperfect			
Sg.	3rd masc.	ይተዋል	yetäwal
Jussive			
Sg.	3rd masc.	ይተው	yetäw
Imperative			
Sg.	2nd masc.	ተው	täw
	2nd fem.	ተይ	täy
Pl.	2nd com.	ተዉ	täwu
Gerundive			
Sg.	3rd masc.	ትቶ	teto
	1st com.	ትቼ	tečče
Compound Gerundive			
Sg.	3rd masc.	ትቷል	tetwal

Participle

ተዪ täyi or ተይ täy

Infinitive

መተው mätäw

The form ተው täw with a special intonation can mean either 'is it really so?', or 'watch out!'.

The form ተው täw can also mean 'please' as in ተው (or ተው፡ ባባትህ)፡ መልሰልኝ täw (or täw babbatəh) mäl~~ə~~esəlləňň 'please (or 'please, for your father's sake') return it to me'.

85.2. Verb ሻ ša

Conjugation of ሻ ša 'look for, search, want':

Perfect

Sg. 3rd masc. ሻ ša

Simple Imperfect

Sg. 3rd masc. ይሻ yəša

Imperfect

Sg. 3rd masc. ይሻል yəšal

Jussive

Sg. 3rd masc. ይሻ yəša

Imperative

Sg. 2nd masc. ሻ ša

Infinitive

መሻት mäšat

Note the conjugation of this verb is incomplete.

The participle is used only in the expression ሌባ፡ ሻይ leba šay 'thief seeker'.

86. THE POSITIONAL RELATIONS

The term 'positional relation' is taken here to designate elements that are used in Amharic as prepositions, postpositions or prepositions and postpositions. The positional relations are rendered in English by prepositions.

With verbs expressing movement toward or being in a place, the element expressing the positional relations is optional.

Examples: ሰዎቹ፡ ዓለም፡ ገና፡ ወረዱ። *säwočču* *aläm* *gäna* *wärrädu* 'the people went down to Aläm Gäna' (but also ሰዎቹ፡ ወደ፡ ዓለም፡ ገና፡ ወረዱ። *säwočču* *wädä* *aläm* *gäna* *wärrädu*, lit. 'the-people toward Aläm Gäna went down'); ባቡሩ፡ ድሬዳዋ፡ ደረሰ። *baburu* *dəre* *dawa* *därräsä* 'the train arrived in Dire Dawa', lit. 'the-train Dire Dawa arrived' (but also ባቡሩ፡ እድሬዳዋ፡ ደረሰ፡ *baburu* *ədəre* *dawa* *därräsä*, lit. 'the-train in-Dire Dawa arrived').

87. Particles used as prepositions only

The particles that can be used as prepositions only are: ለ *lä*, ስለ *səlä*, እንደ *əndä*, አለ *alä* (or ያለ፡ *yalä*). From the meaning of these prepositions given below it will become evident that none of them expresses the positional relation of place.

The preposition is placed before the noun: እንደሥራው፡ ክፈለው። *endäsəraw* *kəfäläw* 'pay him according to his work'.

In a qualifier-qualified complex the preposition precedes the qualifier. Thus, before an adjective: በትል፟ቁ፡ ቤት፡ ብዙ፡ ክፍል፡ አለ፟። bätəlləqu bet bəzu kəfəl allä 'there are many rooms in the big house'.

Before the complex of possession: በገበሬው፡ እርሻ፡ ልዩ፟፡ ልዩ፟፡ ተክል፡ ይበቅላል bägäbarew ərša ləyyu ləyyu täkəl yəbäqlal 'different kinds of plants grow in the farmer's field'.

Before the relative qualifier: አዲ፟ስ፡ አበባ፡ ወደ፟ሚ፟ባል፡ ከተማ፡ መጣ፟፡ addis abäbä wädämmibbal kätäma mäṭṭa 'he came to a city called Addis Ababa'.

87.1 ለ lä

ለ lä 'to, for'.

Examples: ወሬውን፡ ለወንድሙ፟፡ ነ፟ገረው፡ wärewən läwändəmmu näggäräw 'he told the news to his brother'; ይሄ፡ ለሱ፡ ነው yəhä lässu näw 'this is for him'.

This element is frequently used with the verbal noun to express the infinitive. Examples: ሥራውን፡ ለመጨ፟ረ፟ስ፡ ቶሎ፡ ይፈል፟ጋል serawən tolo lämäčärräs yəfälləgal 'he wants to finish the work quickly'; መጽሐፌን፡ ለመመ፟ለስ፡ አት፟ቸ፟ኩል mäṣhafen lämämälläs attəčäkkul 'don't be in a hurry to return my book'.

For the use of ለ lä with prepositional suffixes, see § 90 .

87.2. ስለ səlä

ስለ səlä 'because of, on account of, for the sake of, concerning, about (concerning), instead of, in place of'.

Examples: መኮን፟ኑ፡ ለወ፟ታ፟ደሩ፡ ስለጀብዱው፡ ሸ፟ለመው mäkonnənu läwättaddäru səläğäbduw šällämäw 'the officer decorated the soldier on account (or because) of his bravery'; አባ፟ቶ፟ቻ፟ችን፡ የሞቱት፡ ስለ፡ ነጻ፟ነ፟ታችን፡ ነው abbatoččaččən yämotut səlänäṣännätaččən näw 'our fathers died for the sake of our freedom'; ስለ፡ አሜሪካ፡ [illegible]፡ ነገ፟ር

səlä amerika sinägrännˇ näbbär 'he was telling me about America'; ስለኔ፡ አንተ፡ ሂድ səläne antä hid 'go in my place, instead of me';

ስለ səla with the name of a saint or of God is used by mendicants when begging: ስለ፡ ማርያም፡ səlä maryam 'for Mary's sake!', in the name of Mary!'; ስለ፡ እግዚአብሔር፡ səlä əgziabəher 'for God's sake, in the name of God!'

ስለ səlä is also used with another element to express a fixed meaning: ስለዚህ səläzzih 'therefore', lit. 'because of this'; ስለምን፡ səlämən 'why?', lit. 'because of what?'.

87.3. እንደ əndä

እንደ əndä 'like, as, according to, instead of'.

Examples: እንዳንተ፡ ጐበዝ፡ የለም፡ əndantä gʷäbäz yälläm 'there is no courageous person like you'; እንደ፡ ሥራው፡ ክፈለው əndäsəraw kəfäläw 'pay him according to his work'; እንደኔ፡ ከሷ፡ እኩል፡ ቆንጆ፡ የለም፡ əndäne kässwa (ə)kkul qongǒ yälläm 'in my opinion (or 'according to me') there is no one as beautiful as she'; እንደመሥራት፡ ቁጭ፡ ብሏል፡ əndämasrat qučč bəlʷal 'instead of working, he sits idle'.

እንደ əndä is combined with various elements. Thus, əndämən 'how?', lit. 'like what?' used mainly in greetings as in እንደምን፡ ነህ əndämən näh 'how are you?'

87.4. አለ alä, ያለ yalä

አለ, ያለ alä, yalä 'without, except, outside of, un-, in-'.

Examples: ያለውቢቱ፡ ማናቸውም፡ ዘፈን፡ አይደምቅም yaläwubitu mannaččäwəm zäfän aydämqəm 'without Wubitu no songs are lively'; ያላንተ፡ ሁሉም፡ ዕዳውን፡ ከፍሎዋል yalantä hullum ədawən käflʷal 'except you (or 'outside of you') everyone has paid his debt'.

With an expression of time አለ alä, ያለ yalä means 'contrary to (the right time)'. Examples: ሠርገኞች፡ ያለሰዓት፡ መጡ፡

särgäññočču yaläsä᾿atu mäṭṭu 'the wedding guests came too early', lit. 'the-wedding-guests not-at-the-(right)-time they-came'; አለጊዜው፡ሞተ፡ alägizew motä 'he died untimely, he died prematurely'.

አለ alä can be used with a noun to express the English 'un-, in-'; thus, አላዋቂ፡ alawaqi 'ignorant' (from አለ alä and አዋቂ awaqi 'intelligent'); አላግባብ alaggäbab 'unjustly' (from አለ alä 'without' and አግባብ aggäbab 'justice'); አለመጠን alämäṭän 'extremely, too much, utterly' (from አለ alä and መጠን mäṭän 'measure', that is, 'beyond measure').

አለ alä is also used to negate the verbal noun. Example: አለመሄዱ፡ ጥሩ፡ አይደለም alämähedu ṭəru aydolläm 'it is not good that he is not going', lit. 'his-not-going good is-not'.

Particles used as prepositions amd postpositions

The elements that can be used either as prepositions alone or in combination with postpositions are the following: በ bä, እ ə, ከ kä, ወደ wädä, እስከ əskä (እስተ əstä).

When used as prepositions alone their meanings are:

በ bä

በ bä 'with (by means of), by, through, in, at, on, against, because of, for (with prices)'; for the usage of በ bä with prepositional suffixed pronouns see § 90 .

Examples: በጥይት፡ ገደለው bäṭəyyət gäddäläw 'he killed him with a bullet'; በበቅሎ፡ እሄዳለሁ bäbäqlo əhedallähʷ 'I go by mule'; ከዛፉ፡ የወደቀው፡ በቅብጠቱ፡ ነው፡ käzafu yäwäddäqäw bäqəbṭätu näw 'it is through (or because of) his mischief that he fell from the tree'; በድንጋጤ፡ ወደቀች፡ bädəngaṭe wäddäqäčč 'she fell because of fright'; በሦስት፡ ሰዓት፡ ይመጣሉ፡ bäsost sä᾿at yəmäṭallu 'they will come at three o'clock'; ሥራውን· በሁለት፡ ቀን፡ እንጨርሰዋለን serawen bähulät qän ennečärresäwallän 'we will finish the work in two days', lit. 'the-work in-two days we-will-finish-it'; በሱ· እፈርዳለሁ፡ bässu efärdallähʷ 'I will judge against him, I will condemn him'; ገራት፡ ብር፡ ገዛሁት barat berr gäzzahut 'I bought it for four dollars'.

88.2. እ e

እ e 'in, to'.

Examples: እክፍሉ፡ ነው፡ ekeflu näw 'he is in the room'; እሆስፒታል፡ ሄደ፡ ehospital hedä 'he went to the hospital'.

88.3. ከ kä

ከ kä 'from' (origin, place, descendance, part of). There is also a regional form ተ tä for the same meanings.

Examples: ከቤት፡ መጣ käbet mäṭṭa 'he came from the house'; ከዳቦው፡ ትንሽ፡ ስጠኝ፡ kädabbow tenneš seṭäññ 'give me a little piece of (from) the bread'; ከንጉሥ፡ ዘር፡ ተወለደ፡ känegus zär täwällädä 'he is descended from a royal line'; መስከረም፡ ከታደሰ፡ ሊበን፡ mäskäräm kätaddäsä libän '(the book) Mäskäräm (written) by Taddäsä Libän'; ከክፍል· ቀረ käkefl qärrä 'he stayed away from class'.

For the usage of ከ kä for the expression of comparison, see § 99.23.

The preposition ከ kä can be combined with እና enna as kännä meaning 'along with, together with'.

Examples: ፈረስ፡ ከነ፡ ኮርቻው፡ ገዛ፡ färäs kännä korreččaw gäzza 'he bought a horse together with the saddle'.

88.4. ወደ wädä

ወደ wädä 'toward, into, around, about, approximately (with a numeral)'.

Examples: ወደ፡ ቤቱ፡ ገባ wädä betu gäbba 'he entered his house'; የቆጠርኋቸው፡ ዕቃዎች፡ ወደ፡ ሰላሳ፡ ይደርሳሉ። yäqoṭṭärkʷaččäw əqawočč wädä sälasa yədärsallu 'the things I counted are about thirty'; ወደ፡ ስድስት፡ ሰዓት፡ እመጣለሁ wädä səddəst säʾat əmäṭalläh 'I will come around six o'clock'.

88.5. እስከ əskä

እስከ əskä 'until, up to, as far as, even'. There is also a regional form እስተ əstä for the same meanings.

Examples: እስካሁን፡ ምን፡ ትሠራ፡ ነበር፡ əskahun mən təsära näbbär 'what have you been doing up to now?'; ዛሬ፡ ቀኑ፡ ስለጠራ፡ እስከተራራው፡ በደምብ፡ ይታያል zare qänu səläṭärra əskätäraraw bädämb yəttayyal 'since the weather is clear today, one can see as far as the mountain'.

With a verbal noun እስከ əskä can have the meaning 'to the point of'. Example: ሥራቸውን፡ ስላልጨረሱ፡ አስተማሪ፡ ተማሮቹን፡ እስከመግረፍ፡ ደረሰ፡ səraččäwən səlalčärräsu astämari tämaroččun əskämägräf därräsä 'since the students did not finish their work, the teacher came to the point of whipping them'.

The preposition እስከ əskä can be combined with እነ ənnä as እስከነ əskännä 'including'.

Example: ቦታውን፡ እስከነ፡ ዛፎቹ፡ በሺህ፡ ብር፡ ገዛው botawən əskännä zafočču bäših bər gäzzaw 'he bought the place, including the trees, for a thousand dollars'.

89. Postpositions

The most frequent way of expressing the positional relation is by using prepositions and postpositions. In speech, as well as in writing, the postpositions can be used alone. Since some of the prepositions, especially በ bä and እ ə can be omitted, the postpositions will be taken as a point of departure. It should be noted that the postpositions alone or immediately preceded by a preposition also have an adverbial usage.

Most of the postpositions are of nominal origin while some of them are of verbal origin. Their original meaning will be indicated whenever appropriate.

Below is a list of the postpositions that can be used either alone or with prepositions.

89.1. ፊት fit

ፊት fit, of nominal usage, has the meaning of 'face, front'. The postposition ፊት fit 'in front of, before', as well as ፊት፡ ለፊት፡ fit läfit 'in front of, opposite, facing' can be used alone, without preposition.

The prepositions with which ፊት fit is used are the following:

በ ...	ፊት	bä...fit	'in front of, before' (time, place)
እ ...	ፊት	ə...fit	'in front of, before' (time, place)
ከ ...	ፊት	kä...fit	'in front of, before' (time, place)
ከ ...	በፊት	kä...bäfit	'in front of, before' (time, place)
ከ ...	ፊት፡ ለፊት	kä...fit läfit	'in front of, opposite, facing'

Examples: ሰው፡ ፊት፡ አትቁሚ säw fit attəqumi 'don't stand in front of people'; ሆቴሉ፡ ፊት፡ ለፊት፡ ሱቅ፡ አለ፡ hotelu fit läfit suq allä 'there is a shop in front of the hotel'; በሰው፡ ፊት፡ (እሰው፡ ፊት) አትቁሚ bäsäw fit (or əsäw fit) attəqumi 'don't stand in front of people'; ካንተ፡ ፊት፡ ያለው፡ ማን፡ ነው kantä fit yalläw man näw 'who is that in front of you?'; ከሰዓት፡ በፊት፡ ና፡ käsä'at bäfit na 'come before noon'; ራስ፡ ሆቴል፡ ከባቡር፡ ጣቢያ ፊት፡ ለፊት፡ ነው ras hotel käbabur ṭabiya fit läfit näw 'the Ras Hotel is in front of the railroad station'.

89.2. ኋላ hʷala

ኋላ hʷala, of nominal origin, has the meaning of 'the back, the back part'.

The pestposition ኋላ hʷala 'behind, in the back of' can be used alone, without preposition.

The prepositions with which ኋላ hʷala is used are the following:

እ ... ኋላ ə...hʷala 'behind, in back of'
ከ ... ኋላ kä...hʷala 'behind, in back of'
ከ ...በኋላ kä...bähʷala 'after' (time and place), in'(after)

Examples: ቤታችን፡ ኋላ፡ ዛፍ፡ አለ betaččən hʷala zaf allä 'there is a tree behind our house'; እንጉሥ፡ ኋላ፡ ያሉት፡ አልጋወራሽ፡ ናቸው ənəgus hʷala yallut alga wäraš naččäw 'behind the king is the Crown Prince'; ከቤታችን፡ ኋላ፡ ዛፍ፡ በቅሏል፡ käbetaččən hʷala təlləq zaf bäqlʷal 'in back of (or 'behind') our house a big tree has grown'; ከሰዓት፡ በኋላ፡ና käsä'at bähʷala na 'come in the afternoon'; ከጥቂት፡ ቀን፡ በኋላ፡ ና። käṭəqit qän bähʷala na 'come in a few days'.
~~käṭəqit qän bähʷala tämälläs 'come back in a few days'~~.

89.3 መልስ mäls

መልስ mäls, a nominal pattern from መለሰ mälläsä 'return'.

ከ ... መልስ kä...mäls 'after' (time). Example: ከሥራ፡ መልስ፡ ሲኒማ፡ እሄዳለሁ käsəra mäls sinima əhedallähʷ 'after work I will go to the movies'.

89.4. መለስ mälläs

መለስ mälläs, a nominal pattern from መለሰ mälläsä 'return'.

ከ ... መለስ ፡ kä...mälläs 'on this side of'. Example: ከወንዙ ፡ መለስ ፡ የኔ ፡ ርስት ፡ ነው käwänzu mälläs yäne rəst näw 'my land property is on this side of the river'.

89.5. ጀርባ ǧärba

ጀርባ ǧärba, lit. 'back of the body'.

The postposition ጀርባ ǧärba can be used alone in the meaning of 'behind'.

The prepositions with which ጀርባ ǧärba is used are:

ከ ... ጀርባ kä...ǧärba 'behind'
እ ... ጀርባ ə...ǧärba 'behind'
ወደ ... ጀርባ wädä...ǧärba 'behind'

Examples: ሱቁ ፡ ጀርባ ፡ መጠጥ ፡ ቤት ፡ አለ ። suqu ǧärba mätät bet allä 'behind the shop there is a coffee-house'; ከቤተ (እቤተ) ክርስቲያን ፡ ጀርባ ፡ መቃብር ፡ አለ ፡ käbetä (or əbetä) krəstiyan ǧärba mäqabər allä 'there is a cemetery behind the church'; ወደ ፡ ቤታችን ፡ ጀርባ ፡ ሄደ ፡ wädä betaččən ǧärba hedä 'he went behind our house'.

89.6. ላይ lay

ላይ lay, of nominal origin, has the meaning of 'the top, the upper part'.

The postposition ላይ lay 'on, on top of, in' can be used alone without prepositions.

The prepositions with which ላይ lay is used are the following:

በ ... ላይ bä...lay 'on, on top of, in, in addition to, in the midst of, in the act of'
እ ... ላይ ə...lay 'on, on top of'
ከ ... ላይ kä...lay 'down from, in'
ወደ ... ላይ wädä...lay 'toward the top, up to'
ከ ... በላይ kä...bälay 'above, beyond, in addition to, besides'

Examples: ሜዳ፡ ላይ meda lay 'in the field'; ተራራው፡ ላይ ብዙ፡ ዛፍ፡ አለ። täraraw lay bəzu zaf allä 'there are many trees on the mountain'; በምድር፡ ላይ፡ ብዙ፡ ፍጥረቶች፡ አሉ። bämədr lay bəzu fəṭrätočč allu 'there are many creatures on the earth'; ባዲስ፡ አበባ ላይ (አዲስ፡ አበባ፡ ላይ) የተፈራረሙት፡ ውል፡ ጸደቀ። baddis abäba lay (or addis abäba lay, or kaddis abäba lay) yätäfärarrämut wəl ṣäddäqä 'the agreement that they signed in Addis Ababa was ratified'; በዚህም፡ ላይ bäzzihəm lay 'in addition to this'; ስገባ፡ በንባብ፡ ላይ፡ ነበረ səgäba bänəbab lay näbbärä 'when I entered he was in the act of reading'; ወፎች፡ እዛፉ፡ ላይ፡ ተቀምጠዋል wofočč əzafu lay täqämṭäwal 'the birds roosted on the tree'; ከጣራው፡ ላይ፡ ወደቀ käṭaraw lay wäddäqä 'he fell (down) from the roof'; ወደ፡ ተራራው፡ ላይ፡ ወጥተን፡ እንመጣለን። wädä täraraw lay wäṭṭän ənnəmäṭallän 'we will go up the mountain and return'; ከንጉሥ፡ በላይ፡ እግዜር፡ ነው känəgus bälay əgzer näw 'God is above the king'; ከዚህም፡ በላይ käzzihəmm bälay 'in addition to this'; ከሰማይ፡ በላይ፡ ምን፡ አለ፡ käsämay bälay mən allä 'what is there beyond the sky?'; ከመጠን፡ በላይ፡ kämäṭän bälay 'beyond measure, very'.

ጫፍ čaf

ጫፍ čaf literally 'summit, top'.

The postposition ጫፍ čaf is used with the following prepositions:

እ	...	ጫፍ	ə...čaf 'at the top of'
ከ	...	ጫፍ	kä...čaf 'from the top of'
ወደ	...	ጫፍ	wädä...čaf 'to the top of'
እስከ	...	ጫፍ	əskä...čaf 'up to the top of'

Examples: እተራራው ፡ ጫፍ ፡ ባሕታዊ ፡ ይኖራል ፡ ətäraraw čaf bahtawi yənoral 'a hermit lives at the top of the mountain'; ከተራራው ፡ ጫፍ ፡ ወረደ kätäraraw čaf wärrädä 'he went down from the top of the mountain'; ወደ ፡ ተራራው ፡ ጫፍ ፡ እንውጣ ፡ wädä täraraw čaf ənnəwṭa 'let us get up to the top of the mountain'; ከተራራው ፡ ሥር ፡ እስከ ፡ ተራራው ፡ ጫፍ ፡ ብዙ ፡ ዛፍ ፡ ይገኛል ፡ kätäraraw sər əskä täraraw čaf bəzu zaf yəggäññal 'there are many trees (beginning) from the foot of the mountain up to the top of the mountain'.

89.8. አናት anat

አናት anat, literally 'top of the head'.

The prepositions with which አናት anat is used are:

ከ ... አናት kä...anat 'on the top of, on the summit of'

በ ... አናት bä...anat 'on the top of, on the summit of'

Examples: ከተራራው ፡ አናት ፡ ዛፍ ፡ አለ ፡ kätäraraw anat zaf allä 'there is a tree on the top of the mountain'; ወፏ ፡ እተራራው ፡ አናት ፡ ተቀመጠች wofwa ətäraraw anat täqämmäṭäčč 'the bird sat on the top of the mountain'.

89.9. ታች ፡ tačč

ታች tačč, of nominal origin, has the meaning of 'the lower part, the bottom'.

The postposition ታች tačč can be used alone in the meaning of 'below'.

The prepositions with which ታች tačč is used are:

ከ ... ታች kä...tačč 'below, under'

ከ ... በታች kä...bätačč 'below, under'

Examples: ሜዳው ፡ ታች ፡ ወንዝ ፡ አለ ፡ medaw tačč wänz allä 'below the field there is a river'; ከግንቡ ፡ ታች (በታች) ፡ ሠራተኞች ፡ ቢሮ ፡ ነው

käbanku tačč (or bätačč) särratäňňa säfär näw 'the Serrategna section (of town) is below (or 'is south of') the bank'; ካንተ ፡ ቤት ፡ በታች ፡ ያለው ፡ የኛ ፡ ቤት ፡ ነው kantä bet bätačč yalläw yäňňa bet näw 'our house is below yours'.

89.10. ሥር ፡ sər

ሥር sər, of nominal origin, literally 'root'.

The postposition ሥር ፡ (ስር) sər can be used alone in the meaning of 'under, beneath'.

The prepositions with which ሥር sər is used are:

እ	... ሥር	ə...sər	'under, beneath'
በ	... ሥር	bä...sər	'under, beneath'
ከ	... ሥር	kä...sər	'at the foot of, below, under, beneath'
ወደ	... ሥር	wädä sər	'around the bottom of, around the foot of'
እስከ	... ሥር	əskä...sər	'to the edge of, up to the foot of'

Examples: መጽሐፉ ፡ ጠረጴዛ ፡ ሥር ፡ ነው mäṣhafu ṭäräppeza sər näw 'the book is under the table'; እዛፉ ፡ ሥር ፡ (በዛፉ ፡ ሥር) እንደተኛሁ ፡ ፍሬ ፡ አፍንጫዬ ፡ ላይ ፡ ወደቀ ፡ əzafu sər (or bäzafu sər) əndätäňňahʷ fəre afənčaye lay wäddäqä 'as I was sleeping under the tree, a fruit fell on my nose'; ከተራራው ፡ ሥር ፡ የሚመነጨው ፡ ውሃ ፡ ጠበል ፡ ነው ፡ አሉ kätäraraw sər yämmimänäččäw wəha ṭäbäl näw alu 'they say the water which gushes up at the foot of the mountain is holy water'; እርሳሱ ፡ የወደቀው ፡ ወደ ፡ ግድግዳ ፡ ሥር ፡ ነው ፡ ərsasu yäwäddäqäw wädä gədgədda sər näw 'his pencil fell over toward the bottom of the wall'; ከዚህ ፡ አንሥቶ ፡ እስከ ፡ ጉብታው ፡ ሥር ፡ ያለው ፡ ቦታ ፡ የነሱ ፡ ነው käzzih ansəto əskä gubbətaw sər yalläw bota yännässu näw 'the place from here to the edge of the hill is theirs'.

§9.11. ውጭ wəč̣

ውጭ wəč̣ of nominal origin, has the meaning of 'the outside, the exterior'.

ከ ...ውጭ kä...wəč̣č̣ 'outside of, besides'.

Examples: ከከተማ፡ውጭ፡ብዙ፡እርሻዎች፡አሉ። käkätäma wəč̣č̣ bəzu əršočč allu 'outside the city there are many farms'; ከደሞዝ፡ውጭ፡ጉርሻ፡አለው። kädämoz wəč̣č̣ gurša alläw 'beside the salary he has tips'.

§9.12. ውስጥ፡ wəsṭ

ውስጥ፡ wəsṭ, of nominal origin, has the meaning of 'the inside, the interior'.

The postposition ውስጥ፡ wəsṭ 'in, inside' can be used alone, without preposition.

The prepositions with which ውስጥ wəsṭ is used are the following:

በ	... ውስጥ	bä...wəsṭ 'in, inside'
እ	... ውስጥ	ə...wəsṭ 'in, inside'
ከ	... ውስጥ	kä...wəsṭ 'from, from within, out of'
ወደ	... ውስጥ	wädä...wəsṭ 'into'
እስከ	... ውስጥ	əskä...wəsṭ 'up to the middle of'

Examples: ልብሱ፡ሳጥን፡(እሳጥን) ውስጥ፡ነው። ləbsu saṭən (əsaṭən) wəsṭə näw 'his clothes are in the box'; ባዳራሹ፡ውስጥ፡ሊቆቹ፡ሸንጎ፡ይዘዋል። baddaraš wəsṭ liqočču šängo yəzäwal 'the scholars held a meeting in the hall'; ~~ልብሱ፡እሣጥን፡ውስጥ፡ነው። ləbsu əsaṭən wəsṭə näw 'his clothes are in the box';~~ ከቤት፡ውስጥ፡ሲወጡ፡አየኋቸው። käbet wəsṭ siwäṭu ayyähʷaččäw 'I saw them coming out of the house'; አውሮፕላኑ፡ቦምብ፡ሲጥል፡ወደ ዋሻ፡ውስጥ፡ግቡ awroplanu bomb siṭəl wädä wašša wəsṭ gəbu 'when the plane drops bombs, go into the cave'; እስከ፡ዋሻው፡ውስጥ፡ገባ። əskä wašša wəsṭ gäbba 'he entered up to the middle of the cave'.

89.13. አድርጎ፡ adrəgo

አድርጎ adrəgo 'doing', gerundive of አደረገ adärrägä 'make, do'.

በ ... አድርጎ bä...adrəgo 'by way of'.

Example: በሐረር፡ አድርጎ፡ መጣ፡ bäharär adrəgo mäṭṭa 'he came by way of Harar'.

89.14. በኩል bäkkul

በኩል bäkkul, from bä-əkkul 'in the equal part'.

The prepositions with which በኩል bäkkul is used are the following:

በ ... በኩል	bä...bäkkul 'in the direction of, on the side of, along, by means of, by way of, through (-by means of, by way of), on the part of'
ከ ... በኩል	kä...bäkkul 'from the direction of, on the part of, up to'
ወደ ... በኩል	wädä...bäkkul 'toward the side, in the direction of'
በስተ ... በኩል	bästä...bäkkul 'in the direction of, on the side of'

Examples: በሐረር፡ በኩል፡ ሄደ bäharär bäkkul hedä 'he went by way of (or 'he passed through') Harar'; በወንድሜ፡ በኩል፡ ደብዳቤ፡ ላከልኝ፡ bäwändəmme bäkkul däbdabbe lakälləň 'he sent me a letter through (by means of) my brother'; በኔ፡ በኩል፡ ቍጭ፡ በይ bäne bäkkul quč̣č̣ bäy 'sit on the same side as I'; በወንዙ፡ በኩል፡ ሲሄዱ፡ አየኋቸው bäwänzu bäkkul sihedu ayyähʷaččäw 'I saw them walking along (or 'near') the river'; በኔ፡ በኩል፡ ጉዳዩ፡ አልቋል፡ bäne bäkkul guddayu alqʷal 'on my part (or 'as far as I am concerned') the business is finished'; ከወንዙ፡ በኩል፡ ሲመጡ፡ አየኋቸው፡ käwänzu *bäkkul simäṭu ayyähʷaččäw* 'I saw them coming from the direction of the river'; የቀረው ፡ ካንተ ፡ በኩል ፡ ብቻ ፡ ነው ፡ *yäqärräw kantä bäkkul bəčča näw* 'the rest is up to you'; ወደ ፡ ሐረር ፡ በኩል ፡ ሄደ ፡ *wädä harär bäkkul hedä* 'he went in the direction of Harar'; በስተ ምሥራቅ ፡ በኩል ፡ ያለው ፡ ጫካ ፡ ትልቅ ፡ ነው *bästä məsraq bäkkul yalläw čakka təlləq näw* 'the forest in the direction of the east is large', lit. 'to east in-the-direction that-is forest large is'.

89.15. በስተ *bästä*

በስተ *bästä* 'to, toward, in the direction of'.

This element is used as preposition with expressions of direction, such as ቀኝ ፡ *qäññ* 'right', ምሥራቅ ፡ *məsraq* 'east', ኋላ *hʷala* 'behind', ፊት *fit* 'front'. Thus, በስተቀኝ ፡ አትቁም *bästäqäññ attəqum* 'don't stand on the right'; በስተግራ ፡ *bästägra* 'on the left'; በስተምዕራብ ፡ *bästämə'rab* 'toward the west'; በስተፊት *bästäfit* 'in the front, in front of'.

The expression በስተ *bästä* + noun of direction can also be followed by በኩል *bäkkul* with the meaning of 'in the direction of, from the direction of, toward, on (side)'. Examples: በስተግራው ፡ በኩል ፡ አትቁም *bästägraw bäkkul attəqum* 'don't stand on his left'; በስተ ፡ ተራራው ፡ በኩል ፡ መጣ ፡ *bästätäraraw bäkkul mäṭṭa* 'he came from the direction of the mountain'.

The expression በስተ *bästa* + noun of direction can also be used as postposition, the preposition being ከ *kä-*. Example: ከዛፉ ፡ በስተ ኋላ ፡ ሲመጣ ፡ አየሁት *käzafu bästähʷala simäṭa ayyähut* 'I saw him coming from behind the tree'.

89.16. ደረስ *dəräs*

ደረስ *dəräs*, originally an imperative of the verb *därräsä* 'to arrive'.

ድረስ dəräs can be used alone to express time or place with the meaning of 'until, up to, as far as'.

The prepositions with which ድረስ dəräs is used are the following:

እ ... ድረስ ə...dəräs 'up to, until, to, as far as'
ከ ... ድረስ kä...dəräs 'from as far away as'
እስከ ... ድረስ əskä...dəräs 'until, up to, as far as, as much as, in (time), by (time), to the point of (also used for time)'.

Examples: ተራራው፡ ድረስ፡ እንሂድ tärararaw dəräs ənnəhid 'let's go as far as the mountain'; ነገ፡ ድረስ፡ እጠብቅሃለሁ nägä dəräs əṭäbbəqəhallähʷ 'Ill wait for you until tomorrow'; እወንዝ፡ ድረስ፡ እንውረድ əwänz dəräs ənnəwräd 'let's go down as far as the river'; ለትምህርት፡ ከበጌምድር፡ ድረስ፡ አዲስ፡ አበባ፡ የመጡ፡ lätəmhərt käbägemdər dəräs addis abäba yämäṭṭu allu 'they who came to Addis Ababa for education from as far away as Begemder'; እስከ፡ ተማሪ፡ ቤት፡ ድረስ፡ በመኪና፡ ውሰደኝ፡ əskätämari bet dəräs bämäkina wəsädäññ 'take me as far as school in (your) car'; በወር፡ እስከ፡ ሦስት፡ መቶ፡ ብር፡ ድረስ፡ ያጠፋል bäwär əskä sost mäto bər dəräs yaṭäfall 'he spends monthly as much as three hundred dollars'; እስከ፡ ዛሬ፡ ሳምንት፡ ድረስ፡ መጽሐፉን፡ እጨርሰዋለሁ፡ əskäzare sammənt dəräs mäṣhafun əčärrəsäwällähʷ 'I'll finish the book in a week from today'; ~~lit. 'until today a week up to the book I will finish it'~~; እስከ፡ ቅዳሜ፡ ድረስ፡ ይገባሉ፡ əskä qəddame dəräs yəgäballu 'they will have arrived by Saturday'.

39.17. መሀከል mähakkäl

መካከል mäkakkäl

መሀከል mähakkäl (less frequently መካከል mäkakkäl, መሃል፡ mähal, ማኅል mahəl), literally 'the middle'.

The postposition መኻከል፡ __mähakkäl__ can be used alone with the meaning of 'in the middle of'.

The prepositions with which መኻከል __mähakkäl__ is used are the following:

በ ...መኻከል __bä__...__mähakkäl__ 'between, among'

እ ...መኻከል __ə__...__mähakkäl__ 'between, in the middle of, in the center of, among'

ከ ...መኻከል __kä__...mähakkäl 'from among' (used for the superlative)

እስከ ...መኻከል __əskä__...__mähakkäl__ 'up to the middle of, up to the center of'

ወደ ...መኻከል __wädä__...__mähakkäl__ 'near the middle of, near the center of'

Examples: ሜዳው፡ መኻከል፡ ምንጭ፡ አለ፡ __medaw__ __mähakkäl__ __mənč__ __allä__ 'there is a spring in the middle of the plain'; በኛ፡ መኻከል፡ ልዩነት፡ የለም __bäñña__ __mähakkäl__ __ləyyunnät__ __yällämm__ 'there is no discord between us'; ከተማሪዎቹ፡ መኻከል፡ ተስፋዬ፡ ትጉህ፡ ነው፡ __kätämaročču__ __mähakkäl__ __täsfaye__ __təguh__ __näw__ 'Tesfaye is the most diligent from among the students'; እጠረጴዛው፡ መኻከል፡ ውሃ፡ አፈሰሰበት፡ __əṭäräppezaw__ __mähakkäl__ __wəha__ __afässäsäbbät__ 'he spilled water in the middle of the table'; እስከ፡ መስኩ፡ መኻከል፡ በሠላሳ፡ ሰኮንድ፡ እደርሳለሁ __əskä__ __mäsku__ __mähakkäl__ __bäsälasa__ __säkond__ __ədärsallähʷ__ 'I will get to the middle of the field in thirty seconds'; ወደ፡ ጫካው፡ መኻከል፡ ስንደርስ፡ አንበሳ፡ አየን፡ __wädä__ __čakkaw__ __mähakkäl__ __sənnədärs__ __anbäsa__ __ayyän__ 'when we arrived near the middle of the forest, we saw a lion'.

89.18. ወዲህ __wädih__

ወዲህ፡ __wädih__, literally 'towards this'.

The postposition ወዲህ __wädih__ can be used alone in the meaning of 'on this side of'.

The preposition with which ወዲህ፡ wädih is used is:

ከ ... ወዲህ kä...wädih 'on this side of, since (time);

Examples: ከወንዙ፡ ወዲህ፡ (ወንዙ፡ ወዲህ፡) ያለው፡ ሣር፡ ለቤት፡ ክዳን፡ ይሆናል፡ käwänzu wädih (or wänzu wädih) yalläw sar läbet kedan yehonal 'the grass on this side of the river can be used for roof thatch'; ከመስከረም፡ ወዲህ፡ ምንም፡ አልሠራሁም፡ kämäskäräm wädih menemm alsärrahum 'I have not worked since September'; ከትላንት፡ ወዲህ፡ kätelant wädih 'since yesterday'.

89.19. ወደዚህ wädäzzih

ወደዚህ wädäzzih, literally 'toward this'. Is a variant of ወዲህ wädih (see above), but is used only for place and not for time.

The preposition with which ወደዚህ wädäzzih is used is:

ከ ... ወደዚህ kä...wädäzzih 'on the side of'

Example: ከወንዙ፡ ወደዚህ፡ ያለው፡ ሣር፡ ለቤት፡ ክዳን፡ ይሆናል፡ käwänzu wädäzzih yalläw sar läbet kedan yehonal 'the grass on this side of the river can be used for roof thatch'.

~~Adverbial usage~~

89.20. ወዲያ wädiya

ወዲያ፡ wädiya, literally 'toward there'.

The postposition ወዲያ wädiya can be used alone in the meaning of 'on the other side of, beyond'.

The prepositions with which ወዲያ wädiya is used are:

ከ ... ወዲያ kä...wädiya 'beyond'

እስከ ... ወዲያ eskä...wädiya 'up to the other side of'

Examples: ወንዙ፡ ወዲያ፡ ትልቅ፡ ተራራ፡ አለ፡ wänzu wädiya telleq tärara allä 'on the other side of the river there is a big mountain';

ከቤታችን፡ ወዲያ፡ ተማሪ፡ ቤት፡ አለ፡ käbetaččən wädiya tämari bet allä 'there is a school beyond our house'; እስከ፡ ወንዙ፡ ወዲያ፡ ያለው፡ ቦታ፡ የኛ፡ ነው፡ əskä wänzu wädiya yalläw bota yäňňa näw 'the place that is up to the other side of the river is ours'.

With expressions of time: ከነገ፡ ወዲያ፡ känägä wädiya 'the day after tomorrow;; ከትላንትና፡ ወዲያ፡ kätəlantənna wädiya 'the day before yesterday'; ካሁን፡ ወዲያ፡ kahun wädiya 'from now on'.

§9.21. ወደዚያ wädäzziya

ወደዚያ wädäzziya, literally 'toward there'. It is a variant of ወዲያ፡ wädiya (see above), but is used only for place and not for time.

The prepositions with which ወደዚያ wädäzziya is used are:

ከ ... ወደዚያ kä...wädäzziya 'beyond'
እስከ ... ወደዚያ əskä...wädäzziya 'up to the other side of'

Examples: ከቤታችን፡ ወደዚያ፡ ተማሪ፡ ቤት፡ አለ፡ käbetaččən wädäzziya tämari bet allä 'there is a school beyond our house'; እስከ፡ ወንዙ፡ ወደዚያ፡ ያለው፡ ቦታ፡ የኛ፡ ነው፡ əskä wänzu wädäzziya yalläw bota yäňňa näw 'the place that is up to the other side of the river is ours'.

§9.22. አጠገብ aṭägäb

አጠገብ aṭägäb, of nominal origin, has the meaning of 'the nearness'.

The postposition አጠገብ aṭägäb is used are the following:

እ ... አጠገብ ə...aṭägäb 'near, beside'
ከ ... አጠገብ kä...aṭägäb 'from the side of'
በ ... አጠገብ bä...aṭägäb 'by'
እስከ ... አጠገብ əskä...aṭägäb 'up to the side of'
ወደ ... አጠገብ wädä...aṭägäb 'toward the side of'

Examples: ተስፋዬ፡ አጠገብ፡ ቁጭ፡ በል täsfaye aṭägäb quččə bäl 'sit beside Tesfaye'; እቤታቸው፡ አጠገብ፡ ብዙ፡ ባሕር፡ ዛፍ፡ አለ əbetaččäw aṭägäb bəzu bahr zaf allä 'there are many eucalyptus trees near their house'; በኔ፡ አጠገብ፡ አለፈ bäne aṭägäb alläfä 'he passed by me'; ከመርካቶ፡ እንሥቶ፡ እስከ፡ ጉለሌ፡ ተራራ፡ አጠገብ፡ ያለው፡ ቦታ፡ ለጥ፡ ያለ፡ ሜዳ፡ ነው kämärkato ansəto əskä gullälle tärara aṭägäb yalläw bota läṭṭ yalä medä näw 'the area extending from Mercato to the Gullalle mountain is a flat plain'; እንዳትወድቅ፡ ወደ፡ ገደሉ፡ አጠገብ፡ አትቅረብ፡ əndattəwädq wädä gädälu aṭägäb attəqräb 'do not get close (or 'near') to the cliff so that you do not fall'.

89.23. ጥግ፡ ṭəgg

ጥግ፡ ṭəgg of nominal origin, has the meaning of 'proximity'. The expression ጥግ ṭəgg is used mostly when the noun that is followed by ጥግ ṭəgg is larger than the other noun.

The postposition ጥግ ṭəgg can be used alone in the meaning of next to, close to'.

The prepositions with which ጥግ ṭəgg is used are:

ከ ... ጥግ	kä...ṭəgg	'close to, near to, near, next to'
እ ... ጥግ	ə...ṭəgg	'close to, near to, near, next to'
በ ... ጥግ	bä...ṭəgg	'close to, near to, near, next to'
ወደ... ጥግ	wädä...ṭəgg	'close to, near to, near, next to'
እስከ ... ጥግ	əskä...ṭəgg	'up to the side of'

Examples: ግድግዳው፡ ጥግ፡ አትቁም፡ gədgəddäw ṭəgg attəqum 'don't stand next to the wall'; በዝናብ፡ ጊዜ፡ ከዛፍ፡ ጥግ፡ (እዛፍ፡ ጥግ) መቆም፡ አደገኛ፡ ነው bäzənab gize käzaf ṭəgg (or əzaf ṭəgg or bäzaf ṭəgg) mäqom adägäñña näw 'it is dangerous to stand near a tree when it rains'; ወደ፡ ግድግዳው፡ ጥግ፡ አስቀምጠው wädä gədgəddaw ṭəgg asqämməṭäw 'place it near the wall'; ከዚህ፡ እስከ፡ ቤቱ፡ ጥግ፡ ቅርብ፡ ነው፡

käzzih əskä betu ṭəgg qərbe näw 'it is near from here up the side of the house'.

89.24 ዘንድ zänd

ዘንድ zänd can be used alone with the meaning of 'by (near), near to, close to, to'.

The prepositions with which, ዘንድ zänd is used are the following:

በ	...	ዘንድ	bä...zänd 'according to, among, by'
እ	...	ዘንድ	ə...zänd 'close to, near to, to'
ከ	...	ዘንድ	kä...zänd 'from (French 'de chez')
ወደ	...	ዘንድ	wädä...zänd 'close to, near to, to'

Examples: ተስፋዬ፡ ዘንድ (or, እተ ስፋዬ፡ ዘንድ) እሄዳለሁ፡ täsfaye zänd (or ətäsfaye zänd) əhedalläh^w 'I am going to Tesfaye'; በኛ፡ ዘንድ፡ ይህ፡ አይታወቅም bäñña zänd yəh ayəttawwäqəm 'this is not known by (or 'among') us'; በተስፋዬ፡ ዘንድ፡ ድሃ፡ ሰው፡ ሰው፡ አይደለም፡ bätäsfaye zänd dəha säw säw aydälläm 'according to Tesfaye a poor man is not human'; ከተስፋዬ፡ ዘንድ፡ ሂዳ፡ ስትመጣ፡ አየኋት፡ kätäsfaye zänd hida səttəmäṭa ayyäh^wat 'I saw her coming from Tesfaye's'; ወዳንተ፡ ዘንድ፡ ነገ፡ እመጣለሁ፡ wädantä zänd nägä əmäṭalläh^w 'I will come to you tomorrow'.

With or without prepositions, ዘንድ zänd can be rendered into English by prepositions other than those mentioned above. It must be kept in mind, however, that the original meaning is one of closeness, even though this is not expressed in English. Examples: ይህ፡ ከእግዚአብሔር፡ ዘንድ፡ የመጣ፡ ነው yəh kägziabəher zänd yämäṭṭa näw 'this is something that comes from God'; መጽሐፉን፡ ተስፋዬ፡ ዘንድ፡ ተቸዋለሁ፡ mäṣhafun täsfaye zänd təččəwalläh^w 'I left the book with Tesfaye'.

89.25: ጋ ga

ጋ ga 'by (near), near to, close to, to'.

ጋ ga can be used alone with the meaning of 'by (near), near to, close to, to'.

The prepositions with which ጋ ga is used are the following

እ ... ጋ ə...ga 'close to, near to, to'

ከ ... ጋ kä...ga 'from a place of someone' (French 'de chez')

ወደ ... ጋ wädä...ga 'to, toward'

ጋ ga in the meaning of 'to' can be used only with persons. If it is used with objects, it means 'close to' or 'near to'. Examples: ነገ፡ ተስፋዬ፡ጋ፡ (እተስፋዬ፡ጋ) እሄዳለ̈ሁ፡ nägä täsfaye ga (or ətäsfaye ga) əhedalläh^w 'I will go to Tesfaye tomorrow'; ተራራው፡ጋ፡ (or እተራራው፡ጋ) አብረን፡ እ̈ንሄድ፡ tärarawga (or ətärarawga) abrän ənnəhid 'let's go together close to the mountain'; ካንተ፡ጋ፡ ስመጣ፡ ሀብቴ፡ አ̈የሁት፡ kantä ga səmäṭa habten ayyähut 'when I came from your place I saw Ḥabte'; ወደ፡ ብሥራት፡ ጋ፡ ስሄድ፡ አ̈የሁት፡ wädä Bəsrat ga səhed ayyähut 'I saw him on my way to Besrat'.

With or without prepositions, ጋ ga can be rendered into English by prepositions other than those mentioned above. It must be kept in mind, however, that the original meaning is one of closeness, even though this may not be expressed by the English prepositions. Examples: መጽሐፉን፡ ተስፋዬ፡ ጋ፡ ት̈ቼ̈ዋለ̈ሁ mäṣhafen täsfaye ga təččəwalläh^w 'I left the book with Tesfaye'; ገንዘቡን፡ ከተስፋዬ፡ ጋ፡ እወስዳለ̈ሁ፡ gänzäbun kätäsfaye ga (or täsfaye ga) əwäsdalläh^w 'I will take the money from Tesfaye'; እኔ፡ ጋ፡ ሥራ፡ የለ̈ም əne ga səra yälläm 'I have no job to offer', literally 'I at job there-is-not'.

89.26. ጌ ge

ጌ ge, probably of nominal origin, with the meaning of 'side, direction'.

This element is used only in fixed expressions such as ራስጌ rasge 'a place near the head, the head of', እግርጌ əgərge 'the foot of, a place near the foot', አንገትጌ angätge 'the region of the neck' and place names like ጉራጌ Gurage, ደረስጌ Däräsge. Note also the expression እጅጌ əǧǧəge 'sleeve'.

ራስጌ rasge is also used postpositionally with the meaning of 'at the head of, above';

እግርጌ əgərge (or gərge after the vowel) with the meaning of 'at the foot of, below, beneath'.

These two expressions can also be used with the preposition ከ - kä-. Examples: ከቤታችን (or እቤታችን) ራስጌ ፡ ጉብታ ፡ አለ ፡ käbetaččən (or əbetaččən) rasge gubbəta allä 'there is a hill above our house'; ከቤታችን ፡ ግርጌ ፡ ወንዝ ፡ አለ ፡ käbetaččən əgərge wänz allä 'there is a river below our house'; ብርጭቆው ፡ ከጠረጴዛው ፡ ግርጌ ፡ ነው ፡ bərč̣əqqo käṭäräppeza gərge näw 'the glass is under (or 'beneath, near the leg of') the table'.

89.27. ጐን gʷän

ጐን gʷän, literally 'side of the body'.

The postposition ጐን gʷän can be used alone in the meaning of 'by (by the side of), beside'.

The prepositions with which ጐን gʷän is used are:

እ ... ጐን ə...gʷän 'beside'
ከ ... ጐን kä...gʷän 'from the side of'
ወደ ... ጐን wädä...gʷän 'to the side of'

Examples: እኔ ፡ ጐን ፡ ተቀመጡ ፡ əne gʷän täqämmäṭu 'sit down by my side'; እቤታችን ፡ ጐን ፡ ሉካንዳ ፡ አለ ፡ əbetaččən gʷän lukanda allä 'there is a butchery beside our house'; ጫኸቱ፡ ከተራራው፡ ጐን፡ መጣ čohätu kätärära gʷän mätta 'the noise came from the side of the mountain'; ወደ፡ ተራራው፡ ጐን፡ ሄደ፡ wädä tärärraw gʷän hedä 'he went to the side of the mountain'.

89.28. ዙሪያ zuriya

ዙሪያ zuriya, of nominal origin, has the meaning of 'the surroundings'.

The postposition ዙሪያ zuriya 'around' can be used alone, without preposition. The prepositions with which ዙሪያ zuriya is used are:

በ ... ዙሪያ bä...zuriya 'around'

እ ... ዙሪያ ə...zuriya 'around'

ከ ... ዙሪያ kä...zuriya 'from around'

Examples: ዛፉ፡ ዙሪያ፡ ልጆች፡ ቁጭ፡ ብለዋል፡ zafu zuriya ləǧočč quččč bəläwal 'the boys were sitting around the tree'; በቤታችን፡ ዙሪያ፡ (or እቤታችን፡ ዙሪያ) ያለው፡ አጥር፡ የግምብ፡ ነው bäbetaččən zuriya (or əbetaččən zuriya) yalläw aṭər yägəmbə näw 'the wall around our house is of stone'; ማታ፡ ማታ፡ ከመንደራችን፡ ዙሪያ፡ ብዙ፡ ያውሬ፡ ድምፅ፡ እሰማለሁ mata mata kämändäraččən zuriya bəzu yawre dəmṣ əsämallähʷ 'I hear many animal noises from around our village in the evening'.

89.29. ማዶ mado

ማዶ mado of nominal origin, has the meaning of 'the other side (across something)'.

The prepositions with which ማዶ mado is used are:

ከ ... ማዶ፡ kä...mado 'across from'

በ ... ማዶ፡ bä...mado 'across from'

ወደ ... ማዶ wädä...mado 'toward the other side of, to the other side of'

እስከ ... ማዶ əskä...mado 'up to the other side of'

Examples: ከናንተ፡ (or በናንተ) ሰፈር፡ ማዶ፡ ያለው፡ ተራራ፡ ትልቅ፡ ነው kännantä (or bännantä) säfär mado yalläw tärara təlləq näw 'the mountain across from your area is big'; ከዚህ፡ ጀምሮ፡ እስከ፡ ሐይቁ፡ ማዶ፡ ያለውን፡ አገር፡ ወንድሙ፡ ይገዛዋል käzzih ǧämməro əskä hayqu mado yalläwən agär wändəmmu yəgäzawal 'his brother governs the land from here up to the other side of the lake'.

§9.30. ባሻገር baššaggär

ከ ... ባሻገር kä...baššaggär 'across'. Example: ከወንዙ፡ ባሻገር ቤት፡ አለ käwänzu baššaggär bet allä 'there is a house across the river'.

§9.31. ዳር dar

ዳር dar, of nominal origin, has the meaning of 'limit, edge, border'.

The postposition ዳር dar can be used alone in the meaning of 'on the edge of'.

The prepositions with which ዳር dar is used are:

እ ... ዳር ə...dar 'on the edge of'

ከ ... ዳር kä...dar 'on the edge of'

በ ... ዳር bä...dar 'on the edge of'

እስከ ... ዳር əskä...dar 'up to the edge of'

Examples: እወንዙ፡ ዳር (or በወንዙ፡ ዳር or ከወንዙ፡ ዳር or ወንዙ፡ ዳር) ቁጭ፡ ብለው፡ አየኋቸው əwänzu dar (or bäwänzu dar, or käwänzu dar, or wänzu dar) qučč bəläw ayyähʷaččäw 'I saw them sitting on the edge of the river'; እስከ፡ ወንዙ፡ ዳር፡ ያለው፡ ርስት፡ የኔ፡ ነው፡ əskä wänzu dar yalläw rəst yäne näw 'the land that is up to the edge (bank) of the river is mine'.

89.32. ጀምሮ ğämməro

ጀምሮ ğämməro, literally 'be beginning', gerundive of ğämmärä 'begin'.

ከ ...ጀምሮ kä...ğämməro 'beginning from, starting from, since' (time and place). The form ጀምሮ ğämməro can be used as a fixed form.

Examples: ከዛሬ፡ ጀምሮ (or ጀምሬ) በትጋት፡ እሠራለሁ፡ käzare ğämməro (or ğämmərre) bätəgat əsärallähʷ 'beginning today, I will work diligently'; ካራት፡ ኪሎ፡ ጀምሮ፡ እስከ፡ ፒያሳ፡ ወታደር፡ ተሰልፏል፡ karat kilo ğämməro əskä piyassa wättaddär täsälləfʷal 'the soldiers are lined up starting from Arat Kilo up to the Piazza'.

89.33. እንሥቶ ansəto

እንሥቶ ansəto, of verbal origin, literally 'raising', gerundive of አነሣ anässa 'raise'.

ከ ... እንሥቶ kä...ansəto, normally followed by እስከ əskä, has the meaning of 'beginning from, starting from' (used with time and place).

Examples: ከዚህ፡ እንሥቶ፡ እስከ፡ ዓለም፡ ገና፡ የሦስት፡ ሰዓት፡ መንገድ፡ ነው käzzih ansəto əskä aläm gäna yäsost säʾat mängäd näw '(starting) from here to Alem Gena is a three hours' trip'; ከዛሬ፡ እንሥቶ፡ እስከ፡ ሰኞ፡ ዕረፍት፡ ነው፡፡ käzare ansəto əskä säňňo əräft näw '(starting) from today to Monday is vacation'.

89.34. ጊዜ gize

ጊዜ gize, of nominal origin, has the meaning of 'time'.

በ ... ጊዜ bä...gize 'during'.

Example: በጦርነቱ፡ ጊዜ፡ እንግሊዝ፡ አገር፡ ነበርኩ፡ bäṭorənnätu gize əngliz agär näbbärkʷ 'I was in England during the war'.

89.35. ጋራ gara, or ጋር gar

ከ ...ጋራ (ጋር) kä...gara (gar) 'with, in the company of'.

Examples: ከወንድሙ፡ ጋር (or ጋራ) ሄደ käwändəmmu gar (or gara) hedä 'he went with his brother'; ከነሱ፡ ጋር (or ጋራ) kännässu gar (or gara) na 'come with them'.

89.36. ምክንያት məknəyat

ምክንያት məknəyat, of nominal origin, has the meaning of 'cause, pretext'.

በ ...ምክንያት bä...məknəyat 'because of, on account of, by reason of'.

Example: በጦርነቱ፡ ምክንያት፡ ብዙ፡ ሰው፡ አለቀ bäṭorənnätu məknəyat bəzu säw alläqä 'many people perished on account of the war'.

89.37. ፈንታ fänta

ፈንታ fänta, of nominal origin, has the meaning of 'share'.

በ ... ፈንታ bä...fänta 'instead of'.

Example: በሷ፡ ፈንታ፡ አየለችን፡ ጋብዝ፡ bässwa fänta ayyäläččən gabz 'invite Ayyelech instead of her'.

~~በቀር bäqär, በተቀር (በተቀረ) bätäqär (bätäqärrä), በስተቀር (በስተቀረ) bästäqär (bästäqärrä)~~.

89.38. በቀር bäqär

በቀር bäqär, of verbal origin, consisting of the element በ bä and the verb ቀረ qärrä 'remain, stay away', the form ቀረ qärrä becoming ቀር qär[1].

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[1] For the final consonant without vowel, cf. ነበር näbbär from ነበረ näbbärä (§38.1), ጀመር ǧämmär from ጀመረ ǧämmärä (§38.5).

በቀር bäqär 'except, outside of'.

ከ ...በቀር kä...bäqär 'except, outside of'.

Examples: ከሱ፡ በቀር፡ ሌላ፡ ሰው፡ አልመጣም əssu bäqär lela säw almäṭṭa 'except for him, no one else came'; ከተስፋዬ፡ በቀር፡ እንግዶቹ፡ መጥተዋል፡ kätäsfaye bäqär əngədoččču hullu mäṭṭäwal 'except for Tesfaye, all the guests came'.

89.39. በተቀር bätäqär

በተቀር bätäqär or በተቀረ bätäqärrä, that is, the element በ bä and ተቀረ täqärrä or ተቀር täqär.

በተቀር bätäqär or በተቀረ bätäqärrä is used alone with the meaning of 'except'. The preposition with which በተቀር bätäqär is used is:

ከ ... በተቀር kä...bätäqär 'except, besides, apart from'.

Examples: ከአሕመድ፡ በተቀር፡ ሁሉም፡ እንግሊዝኛ፡ ይችላሉ፡ ahmäd bätäqär hullum ənglizəñña yəčəlallu 'everybody knows English except Ahmed'; ከሷ፡ በተቀር፡ ቆንጆ፡ ያለ፡ አይመስላትም kässwa bätäqär qonǧo yallä aymäslatəm 'she thinks that there is no beautiful person except herself'; ከደሞዙ፡ በተቀር፡ ሌላም፡ ገቢ፡ አለው kädämozu bätäqär lelam gäbi alläw 'he has other income besides his salary'.

89.40. በስተቀር bästäqär

በስተቀር bästäqär or በስተቀረ bästäqärrä, composed of the element በስተ bästä (see above) and ቀር qärr, ቀረ qärrä (§ 71).

በስተቀር bästäqär or በስተቀረ bästäqärrä is used alone with the meaning of 'except, besides'. The preposition used with በስተቀር bästäqär is

ከ ... በስተቀር kä...bästäqär 'except, besides'.

Examples: ከአንተ፡ በስተቀር፡ ሁሉም፡ መጥተዋል፡ kantä bästäqär hullum mäṭṭäwal 'everybody has come except you'; ካማርኛ፡ በስተቀር፡ ሌሎችም፡ ቋንቋች፡ በኢትዮጵያ፡ ውስጥ፡ አሉ kamarəñña bästäqär leloččəm qʷanqoč bäʾityoppya wəsṭ allu 'there are other languages in Ethiopia besides Amharic'.

§9.41. በተረፈ bätärräfä

በተረፈ bätärräfä or በተረፍ bätärräf, of verbal origin, consisting of the element በ bä and the verb ተረፈ tärräfä 'remain'. For the abbreviated form ተረፍ tärräf, see በቀር bäqär, above.

ከ ... በተረፈ (በተረፍ) kä...bätärräfä (bätärräf) 'except, outside of'.

Examples: ከዚህ፡ በተረፈ፡ ሌላ፡ ነገር፡ አልፈልግም käzzih bätärräfä lela nägär alfälleqəm 'I don't want anything else except this'.

§9.42. የተነሣ yätänässa

የተነሣ yätänässa, of verbal origin, literally 'that which arose', from ተነሣ tänässa 'rise, arise'.

በ ... የተነሣ bä...yätänässa 'on account of'.

ከ ... የተነሣ kä...yätänässa 'on account of'.

Examples: በርስት፡ የተነሣ፡ ከሰሱት bärəst yätänässa kässäsut 'they accused him on account of inherited land'; ሥራውን፡ ካለመጨረሱ፡ የተነሣ፡ ደሞዙን፡ ቆረጠበት sərawən kalämäčärräsu yätänässa dämozun qorräṭäbbät 'he reduced his salary on account of his not finishing his work'.

§9.43. ቤት bet

ቤት bet, literally 'house'.

በ ... ቤት bä...bet 'according to' implying a contrary statement or idea.

Example: ባንተ፡ ቤት፡ ይህ፡ ትልቅ፡ መጽሐፍ፡ ነው፡ bantä bet yəh təlləq mäṣhaf näw 'according to you this is an important book (but this is not the case)'.

90. PREPOSITIONAL SUFFIX PRONOUNS

The prepositions ለ lä and በ bä are the only prepositions in Amharic that are used with the suffix pronouns. These suffix pronouns will be called 'prepositional suffix pronouns'.

The meaning of these prepositions is: ለ lä 'to, for, to the advantage of, in favor of, on behalf of'; በ bä 'with (by means of), on, in, at, by, through, against, to the disadvantage of'.

When used with the suffix pronouns, these prepositions are geminated, thus, ፈረደለት färrädä-ll-ät, ፈረደልህ färrädä-ll-əh.

If the verbal form ends in a vowel, these prepositions are attached directly to the verbal form; thus färrädä-llät

If the verbal form ends in a consonant, there is a vowel ə between the final consonant of the verbal form and these prepositions; thus yəfräd-ə-llät ይፈረድለት።

The prepositional suffix pronouns are:

Sg.	3rd masc.	-ät	Pl.	3rd com.	-aččäw
	3rd fem.	-at			
	2nd masc.	-əh		2nd com.	-aččəhu
	2nd fem.	-əš			(pron. -aččuh)
	1st com.	-əňň		1st com.	-ən

Note that the prepositional suffix pronouns are the same as the object suffix pronouns with verbal forms ending in a w except for the sing. 3rd masc. where the pronominal suffix pronoun is -ät instead of the object suffix pronoun -əw, -t, -ət (§46).

Here is an illustration of the pronominal suffix pronouns added to verbal forms ending in a vowel and in a consonant.

With ፈረደ färrädä 'he judged':

Sg.	3m. ፈረደለት	färrädä-ll-ät	'he judged in his favor'
	3f. ፈረደላት	färrädä-ll-at	'he judged in her favor'
	2m. ፈረደልህ	färrädä-ll-ən	'he judged in your favor'
	2f. ፈረደልሽ	färrädä-ll-əš	'he judged in your favor'
	1c. ፈረደልኝ	färrädä-ll-əňň	'he judged in my favor'
Pl.	3c. ፈረደላቸው	färrädä-ll-aččäw	'he judged in their favor'
	2c. ፈረደላችሁ	färrädä-ll-aččəhu	'he judged in your favor'
	1c. ፈረደልን	färrädä-ll-ən	'he judged in our favor'

With ይፍረድ yəfräd 'may he judge'

Sg.	3m. ይፍረድበት	yəfräd-əbb-ät	'may he judge against him'
	3f. ይፍረድባት	yəfräd-əbb-at	'may he judge against her'
	2m. ይፍረድብህ	yəfräd-əbb-əh	'may he judge against you'
	2f. ይፍረድብሽ	yəfräd-əbb-əš	'may he judge against you'
	1c. ይፍረድብኝ	yəfräd-əbb-əňň	'may he judge against me'
Pl.	3c. ይፍረድባቸው	yəfräd-əbb-aččäw	'may he judge against them'
	2c. ይፍረድባችሁ	yəfräd-əbb-aččəhu	'may he judge against you'
	1c. ይፍረድብን	yəfräd-əbb-ən	'may he judge against us'

A good illustration of the meaning of the prepositions ለ lä 'for, in favor of, to the advantage of', and በ bä 'against, to the disadvantage of' is ፈረደለት färrädälät 'he acquitted him', lit. 'he judged in his favor', as against ፈረደበት färrädäbbät 'he convicted him', lit. 'he judged to his disadvantage'; መሰከረለት mäsäkkärällät 'he testified for him', መሰከረበት mäsäkkäräbbät 'he testified against him'.

The preposition ለ lä with the meaning 'in favor of' occurs in the expression of thanks እግዜር፡ ይስጥልኝ əgzer yəsṭəlləňň 'thank you!', lit. 'may God give you on my behalf'.

Occasionally ለ lä has the meaning 'to the disadvantage of', as in አባትህ፡ ይመጣልህ abbatəh yəmäṭalləh 'your father will come to punish you' (with the underlying meaning 'since you (the child) misbehaved you should expect punishment').

The meaning of በ bä 'to the disadvantage of' can also be noticed in sentences such as: ኮቱ፡ አጠረብኝ kotu aṭṭäräbbəňň 'the coat is too short for me', lit. 'the coat is short to my disadvantage'; ኮቱ፡ ረዘመብኝ kotu räzzämäbbəňň 'the coat is too long for me', lit. 'the coat is long to my disadvantage'.

Examples of other meanings of these prepositions: በርሳሴ፡ ጻፍበት bärsase ṣafəbbät 'write with my pencil'; እህቴ፡ ያለችበት፡ አገር፡ ሩቅ፡ ነው əhəte yalläččəbbät agär ruq näw 'the country in which my sister is living is far away'; መጽሐፉን፡ መልሰልኝ፡ mäṣḥafun mälləsəlləňň 'return the book to me' or 'return the book for me, on my behalf'.

Note the meaning of ምን፡ አለበት mən alläbbät 'what does it matter?', lit. 'what is-in-it?'.

The concept of a 'favorable' or 'unfavorable' attitude or action is quite often expressed in Amharic by the preposition ለ lä and በ bä with the prepositional suffixes in cases in which English would not express this concept with special elements. Thus, 'the tailor told us that our clothes would be ready soon' መኪና፡ ሰፊ፡ ልብሳችን፡ ቶሎ፡ እንደሚደርስልን፡ ነገረን፡ mäkina säfi ləbsaččən tolo əndämmidärsəllən näggärän, lit. (the)-tailor our-clothes soon that-it-will-be-ready-for-us told-us'.

'Webitu brushes her teeth all the time so that they will be good' ወቢቱ፡ ጥርሱዋ፡ ጥሩ፡ እንዲሆንላት፡ ሁሌ፡ ጊዜ፡ ትፋቀዋለች webitu ṭərsəwa ṭəru əndähonəllat hullə gize təfəqäwalläčč, lit. 'Webitu her-tooth good so-that-it-be-good-for-her all time she-brushes-it'.

'Their brother died of a stomach ache' ወንድማቸው፡ በሆድ፡ ቁርጠት፡ ሞተባቸው wändəmmaččäw bähod qurṭät motäbaččäw, lit. 'their-brother from-(of)-stomach ache died-against-them'.

'Because he has a stomach ache he does not eat much meat' ሆድ፡ ቁርጠት፡ ስላለበት፡ ብዙ፡ ሥጋ፡ አይበላም፡ hod qurṭät səlalläbät bəzu səga aybälam, lit. 'stomach ache because-there-is-against-him much meat he-does-not-eat'.

The preposition በ bä with prepositional suffix pronouns can also be rendered by 'from' with the meaning of 'away from', that is to say, to the disadvantage of the person from whom the thing was taken. Examples: መኪናየን፡ የሰረቀብኝን፡ ሌባ፡ ዳኛው፡ ፈረደበት mäkina^{y}en yäsärräqäbbəňňən leba daňňaw färrädubbät 'the judge convicted the thief who stole my car', lit. 'my-car-n who-stole-from-me-n thief the-judge judged-against-him'; ትላንትና፡ የወሰድሁባቸውን፡ መጽሐፍ፡ ዛሬ፡ እመልስላቸዋለሁ፡ təlantənna yäwässädhubbaččäwən mäṣhaf zare əmälləsəllaččäwalläh^{w} 'Today I will return the book that I took from them yesterday', lit. 'yesterday that-I-took-from-them-n book today I-will-return-to-them'.

The verb አለ allä followed by the preposition በ bä with prepositional suffix pronoun

The verb አለ allä and its negative የለ yällä when used with the preposition በ bä and prepositional suffix pronouns express either the idea of obligation or duty or the idea of 'to the disadvantage of'.

Examples: ለሠራተኞቹ፡ ደሞዝ፡ መክፈል፡ አለብህ፡ läsärratäňňočču dämoz mäkfäl alläbbəh 'you have to pay wages to the workers'; ቀጠሮ፡ አለብኝ qäṭäro alläbbəňň 'I have an appointment';

ዕዳ፡ አለብህ əda alläbbəh 'you have a debt'; የሰው፡ ገንዘብ፡ አለብኝ፡ yäsäw gänzäb alläbbəňň 'I owe money to someone'; ነገ፡ በዓል፡ ስለሆነ፡ ሥራ፡ የለባቸው näga bä'al səlähonä səra yälläbbaččäw 'since there is a holiday tomorrow they have no work'.

91. CONJUNCTIONS

Some conjunctions are used with the perfect only, others with the simple imperfect only.

The conjunctions used with the perfect only are: እያ əyyä, የ yä, እ ə.

The conjunctions used with the imperfect only are: ስ sə (except with the perfect of አለ allä as ሳለ sallä), ል lə, and ዘንድ zänd.

The conjunctions that are used with the perfect and simple imperfect have a final vowel ä when combined with the perfect, but a final vowel ə when combined with the imperfect. This is the case of በ bä, እስከ əskä, እንደ əndä when combined with the perfect, but ብ bə, እስክ əskə, እንድ əndə when combined with the simple imperfect.

The conjunctions that are used with the perfect and the relative imperfect have a final vowel ä regardless of their combination, this is the case of በ bä, ከ kä, እስከ əskä, እንደ əndä, and ስለ səlä. In combination with the relative imperfect, they have the forms እስከም əskämmə-, እንደም əndämmə-, and ስለም səlämmə-, that is, እስከ əskä, እንደ əndä, ስለ səlä with the relative element -ም- -mm- coming from እም - əmmə- or የም - yämmə-.

With most conjunctions the tense of the subordinate clause is conditioned by the tense of the main clause.

All the conjunctions precede the verb form except ዘንድ zänd that follows the imperfect.

92. CONJUNCTIONS COMBINED WITH THE PERFECT ONLY

92.1. The conjunction እየ əyyä-

The particle እየ əyyä- is combined with the perfect followed by another verb in any tense or mood, the subjects of the two clauses being either the same or different. The verb of the əyyä- clause is used only in the positive. This combination expresses either a simultaneous state or action of the same duration for the two verbs, or a circumstantial action. A sentence structure of this type can be translated into English in two different ways:

1. by introducing the sentence with 'while, all the time that, as', or by the gerund. Examples: እየፈተለች ፡ ትዘፍናለች ፡ əyyäfättäläčč təzäfnalläčč 'she sings while spinning', or 'she sings all the time that she spins'; እየፈተለች ፡ እዘፍናለሁ ፡ əyyäfättäläčč əzäfnallähʷ 'I sing while she spins'; እያነበበ ፡ ታነጋግረዋለች əyyanäbbäbä tannägagräwalläčč 'she speaks to him while he is reading'.

2. the እየ əyyä- clause can express a circumstantial action which is rendered into English either by the gerund or by the gerund preceded by 'by'. This circumstantial expression is limited in the sense that it must answer the question 'how?' or 'why?'. Thus, 'he went away running' can be interpreted as answering the question 'how did he go away?'. Examples: እየሮጠ ፡ ሄደ

əyyäroṭä hedä 'he went away running'; ቅቤው ፡ እየቀለጠ ፡ ይልቃል qəbew əyyäqälläṭä yalqal 'the butter disappears by melting'.

እየ əyyä has the meaning of 'even though' (or 'while' in the connotation of 'even though') if the meaning of the main verb expresses an unexpected consequence of the verb of the እየ əyyä-clause. Examples: እንጀራ ፡ እየበላሁ ፡ ይርበኛል ənğära əyyäbällahʷ yərəbäññal 'even though I eat bread I am hungry'; ትንሽ ፡ እየጠጣ ይሰክራል tənnəš əyyäṭäṭṭa yəsäkral 'even though he drinks little he gets drunk'; ትምህርቱን ፡ እያጠና ፡ ይወድቃል təmhərtun əyyaṭänna yəwädqal 'even though he studies his lessons he fails'.

The element እየ əyyä + perfect + ነው näw (conjugated or not) expresses a progressive action in the present. Example: ምን ፡ ትሠራለህ ? እየበላሁ ፡ ነው ፡ mən təsäralläh əyyäbällahʷ näw (or näñ) 'what are you doing? I am eating' (or 'I am in the process of eating').

The verb ሄደ hedä in any verb form preceded by the perfect of the principal verb (mainly those expressing a state or condition) to which the prefix እየ əyyä has been attached, expresses a progressive action. Examples: አዲስ ፡ አበባ ፡ እያደገ ፡ ሄደ addis abäba əyyaddägä hedä 'Addis Ababa kept on growing'; አዲስ ፡ አበባ ፡ እያደገ ፡ ይሄዳል ፡ addis abäba əyyaddägä yəhedal 'Addis Ababa will keep on growing'; ውብ ፡ እየሆነች ፡ ትሄዳለች wəb əyyähonäčč təhedalläčč 'she gets prettier and prettier'; የሰው ፡ ቁጥር ፡ እያነሰ ፡ ሄደ yäsäw quṭər əyyannäsä hedä 'the number of people became less and less'.

92.2. THE ELEMENT የ yä

The element የ yä with the perfect followed by specific nouns of time such as ጊዜ gize 'time', ቀን qän 'day', ሳምንት sammənt 'week', and so on, is often conveniently rendered into English by the conjunction 'when' even though the nature of የ yä as a relative element is quite often evident. Examples: ሥራዬን፡ የጨረስኩ፡ ጊዜ፡ ቤት፡ ሄድኩ sərayen yäčärräsku gize bet hedku 'when I finished my work, I went home'; የሄድኩበት፡ ቀን፡ በዓል፡ ነበር yähedkubbät qän bäʾal näbbär 'the day I went was a holiday', lit. 'that-I-went-in-it day holiday it-was'.

92.3. The conjunction እ ə

The conjunction እ ə + perfect followed by ድረስ dəräs 'until' means 'as long as, so long as'.

Examples: አባቴ፡ በሕይወት፡ እቆየ፡ ድረስ፡ አልሰጋም abbate bäheywät eqʷäyyä dəräs alsägam 'so long as my father is alive I don't have to worry'; እናቱ፡ ጋ፡ እነበረ፡ ድረስ፡ አልተቸገረም ənnatu ga ənäbbärä dəräs altäčäggäräm 'so long as he was with his mother he had no difficulty'.

93. CONJUNCTIONS COMBINED WITH THE IMPERFECT ONLY

93.1. The conjunction ስ sə

The conjunction ስ sə is used only with the simple imperfect. The verb አለ allä is the only verb with the form of a perfect that can be used with ስ sə under the form of ሳለ sallä.

The conjunction ስ sə expresses the idea of 'when, while, as (time)'. It can be rendered occasionally into English by the gerund.

Contrary to the usage of the እየ əyyä-clause, ስ sə:

1. can be used in the negative, and

2. the duration of the action of the two verbs may or may not be the same, but is irrelevant. Examples: እሱ፡ እቤት፡ ሳለ፡ ፖሊሶች፡ መጡ əssu əbet sallä polisočč mäṭṭu 'the police came while he was in the house', or 'the police came when he was in the house'; ኮሶ፡ ስጠጣ፡ ያመኛል፡ koso səṭätta yammäňňal 'when I drink koso, I get sick'; ገበያ፡ ሲሄድ፡ አየሁት gäbäya sihed ayyähut 'I saw him going to the market'; መጣለች፡ ሲሉ፡ ሰማሁ mäṭṭalläč silu sämmahʷ 'I heard them say that she came'; በሩን፡ ስከፍት፡ አይጧን፡ አየኋት bärrun səkäft ayṭwan ayyähwat 'as I opened the door, I saw the mouse'.

The tense of the ስ sə-clause depends on the tense of the main clause. Thus, ሲመጡ፡ እሄዳለሁ፡ simäṭu əhedallähʷ 'I will go when they come' (the ስ sə-clause in the present-future 'when they come', because of the future tense of the main verb እሄዳለሁ፡ əhedallähʷ 'I will go'); ሲመጡ፡ ሄድኩ፡ simäṭu hedkʷ 'I went when they came' (the ስ sə-clause in the past 'when they came', because of the past of the main verb ሄድኩ hedkʷ 'I went').

ስ sə with the negative simple imperfect means 'before, without, unless'. Examples: እጅህን፡ ሳትታጠብ፡ አትብላ፡ əǧǧəhən sattəttaṭṭäb attəbla 'don't eat before (or 'without') washing your hands'; አንበሳ፡ ሳትገድል፡ አትፎክር anbäsa sattəgädl attəfokkər 'don't boast without killing a lion'; ገበያ፡ ሳትሄድ፡ መጫን፡ አለብህ፡ gäbäya sattəhed mäčan alläbbəh 'before going to the market, you have to load the donkey'; ሥራውን፡ ሳይጨርስ፡ ደሞዝ፡ አልከፍለውም። sərawən sayčärrəs dämoz aləkäfläwəm 'unless he finishes his job I will not pay him his salary'.

The expression for 'before' can also be reinforced by using በፊት፡ bäfit after the negative verb. Thus, ገበያ፡ ሳትሄድ፡ በፊት፡ አህያውን፡ መጫን፡ አለብህ። gäbäya sattəhed bäfit ahəyyawən mäčan alläbbəh 'before going to the market you have to load the donkey'.

With verbs expressing a state such as ቆመ qomä 'to stand (and remain standing)', ተቀመጠ täqämmäṭä 'to sit down (and remain seated)', መጣ mäṭṭa 'come (and remain here)', the combination of the gerundive and ሳለ sallä expresses the idea of 'while' in the past. Examples: ተቀምጬ፡ ሳለ፡ መጣ täqämməčče sallä mäṭṭa 'he came while I was sitting'; ግድግዳው፡ ሥር፡ ቆሞ፡ ሳለ፡ መስቀያው፡ ወደቀበት gədgəddaw sər qumo sallä mäsqäyaw wäddäqäbbät 'while he was standing by the wall, the hanger fell on him'.

The combination of the gerundive followed by ሳለ sallä (which may or may not be conjugated) expresses the concept 'even though, while (even though)'. The verb of the main clause expresses an unexpected action or an action that is contrary to that of the subordinate clause. Example: መጽሐፌን፡ ወስዶ፡ ሳለ፡ አልወሰድኩም፡ አለ። mäṣhafen wäsdo sallä alwässädkum alä 'even though he took my book (or 'while he took my book') he said that he did not take it'.

93.2. The conjunction ለ lə

The conjunction ለ lə with the simple imperfect expresses purpose 'in order that, in order to, so that', the subjects of the main clause and of the subordinate clause being the same or different. In English, ለ lə with the imperfect can often be rendered by the infinitive.

Examples: ወንድሙን፡ ሊያይ፡ ይሄዳል። wändəmmun liyay yəhedal 'he is going to see his brother'; መኮንኑ፡ ለወታደሩ፡ ቤቱ፡ ሊሄድ፡ ፈቀደለት። mäkonnənu läwättaddäru betu lihed fäqqädällät 'the officer permitted the soldier to go to his house'.

With verbs of wishing, liking, desiring, ለ lə is used with the simple imperfect, but does not express purpose or intention. Here it corresponds to the English infinitive.

Examples: ሊሄድ፡ ይፈልጋል lihed yəfälləgal 'he wants to go'; ሲሊማውን፡ ሊያይ፡ ይወዳል። silimawən liyay yəwäddal 'he would like to see the film'.

The conjunction ለ lə + simple imperfect followed by ሲል sil (that is, ሰ sə + ይል yəl, simple imperfect of አለ alä) expresses intention.

Example: ወደ፡ ቤቱ፡ ሊሄድ፡ ሲል፡ ይዘንብ፡ ጀመር። wädä betu lihed sil yəzänb ǧämmär 'when he intended to go home, it started to rain'.

The conjunction ለ lə with the negative simple imperfect expresses the idea of an action which one is not able to accomplish, or has no intention of accomplishing, or has no chance of accomplishing.

Examples: ላያመልጥ፡ ይሮጣል፡ layamälṭ yəroṭal 'he runs without being able to escape', or 'he runs without having a chance to escape'; ላይገዛ፡ ሱቅ፡ ገባ፡ laygäza suq gäbba 'he entered the shop without any intention of buying'; ላይገድል፡ ይተኰሳል፡ laygädəl yətäkkʷəsal 'he fires without being able to kill'.

The conjunction ለ lə with the simple imperfect followed by ነው näw or ነበር näbbär, expresses an action about to be accomplished, the present being expressed by ነው näw, and the past by ነበር näbbär.

Examples: ትናንት : የጀመረውን : ሥራ : አሁን : ሊጨርስ : ነው tənant yäǧämmäräwən səra ahun ličärrəs näw 'he is about to finish the work that he started yesterday'; ከሳምንት : በፊት : የጀመረውን : ሥራ : ሊጨርስ : ነበር käsammənt bäfit yäǧämmäräwən səra ličärrəs näbbär 'he was about to finish the work he started a week ago'.

93.3. The conjunction ዘንድ zänd

The conjunction ዘንድ zänd preceded by the simple imperfect means 'so that, in order that'.

Examples: እኔጋ : ይመጣ : ዘንድ : ነግሬዋለሁ ። ənega yəmäṭa zänd nägərrewallähʷ 'I have told him to come to me'; ፈተና : ታልፍ : ዘንድ : ማጥናት : አለብህ ። fätäna talf zänd maṭnat alläbbəh 'in order to pass the examination, you have to study'.

The conjunction ከ kä with the positive or negative perfect followed by ዘንድ : zänd expresses the idea of 'as, since (reason)'.

Examples: እዚህ : ከመጣ : ዘንድ : ተውት : አትውቀሱት ። əzzih kämäṭṭa zänd täwwət attəwqäsut 'since he has come here, let him be, don't scold him'; በጊዜ : ካልመጣ : ዘንድ : ኑ : ተነው : እንሂድ ። bägize kalmäṭṭa zänd nu tətänäw ənnəhid 'as he has not come on time, come, let's go'.

94. CONJUNCTIONS COMBINED WITH THE PERFECT AND IMPERFECT

94.1. The conjunction በ bä, ብ bə

The element *b is used in the form of በ bä with the perfect and the relative imperfect, and ብ bə with the simple imperfect.

The combination of በ bä + perfect followed by a noun expressing time, such as ጊዜ gize 'time', ቁጥር quṭər 'time(s)' (lit. 'number')

ቀን qän 'day', ወር wär 'month, etc., is conveniently rendered into English by conjunctions such as 'when, whenever, every time that, as often as'. It should be stressed, however, that originally this is not a conjunction but a preposition. The verbal form which precedes the noun expressing time is a qualifier of this noun. It therefore requires the relative element የ yä with the perfect or የም yämme- with the imperfect. This የ yä however, being preceded by በ bä, has to be omitted (see §253). We thus obtain sentences such as: በመጣ፡ ጊዜ። bämäṭṭa gize 'at the time he came', or 'when he came', for በ-የመጣ፡ ጊዜ bä-yämäṭṭa gize, lit. 'at-that-he-came the-time', that is, 'at the time he came', or 'when he came'; or በሚመጣ፡ ጊዜ bämmimäṭa gize 'at the time he comes', for በ-የሚመጣ፡ ጊዜ bä-yämmimäṭa gize, lit. 'at-that-he-comes time', i.e. 'at the time he comes', or 'when he comes'. It is therefore evident that this element በ bä is a preposition preceding the relative clause in its function as a qualifier. It is only from the point of view of English that the sentences mentioned above are conveniently translated: 'when he came', and 'when he comes'. In fact, the relative usage of sentences like these is clearly evident when the relative የ yä is used with the verb but without the preposition በ bä. For example: የመጣ፡ ጊዜ yämäṭṭa gize 'when he came', lit. 'that-he-came the-time'. (For the precise usage of this expression, see §91.2).

The element በ bä + perfect followed by ጊዜ gize 'time' expresses 'when', the tense of the በ bä-clause depending on the tense of the main clause.

Examples: ወደ፡ አገር፡ ቤት፡ በሄድኩ፡ ጊዜ፡ ማንንም፡ አልጠየቅሁም፡ wädä agär bet bähedkʷ gize mannənəmm alṭäyyäqkum 'I did not visit anyone when I went to the country'; አዲስ፡ አበባ፡ በነበርኩ፡ ጊዜ፡ አይቼሃለሁ፡ addis abäba bänäbbärkʷ gize ayəččehallähʷ 'I have seen you when I was in Addis Ababa'; አዲስ፡ አበባ፡ በደረስኩ፡ ጊዜ አየሃለሁ። addis abäba bädärräskʷ gize ayəhallähʷ 'I will see you when I come to Addis Ababa'.

The idea of 'when' is also expressed by ብ bə + simple imperfect followed or not by ጊዜ gize or by በ bä + relative imperfect followed by ጊዜ gize, the tense depending on the tense of the main clause.

Examples for ብ bə + simple imperfect: ብመጣ፡ ጊዜ፡ ተሸሸገ። bəmäṭa gize täšäššägä 'he hid when I came'; ቤት፡ ብደርስ፡ ማንንም፡ አጣሁ፡ bet bədärs mannənəmm aṭṭahʷ 'when I got home, I did not find anyone'; አትግደለኝ፡ ብሎ፡ ቢለምነው፡ ማረው attəgdälänn bəlo bilämmənäw maräw 'when he begged him not to kill him, he pardoned him'; አትግደለኝ፡ ብሎ፡ ቢለምነው፡ ይምረዋል attəgdälänn bəlo bilämmənäw yəməräwal 'when he begs him not to kill him, he will pardon him'.

Examples for በ bä + relative imperfect": ወንድሜ፡ በሚመጣበት፡ ጊዜ፡ ምሳ፡ እጋብዝሃለሁ፡ wändəmme bämmimäṭabbät gize məsa əgabbəzəhallähʷ 'when my brother comes I will invite you for lunch'; ልጄ፡ በምድርበት፡ ጊዜ፡ ሠርግ፡ ጠራሁህ፡ ləǧe bämədərəbbät gize särg ṭärrahuh 'I invited you when I married off my daughter'; ሲኒማ፡ በምትሄድበት፡ ጊዜ፡ እኔንም፡ ጥራኝ። sinima bämmətəheddəbbät gize ənenəmm ṭərann 'call me when you go to the movies'. Note that in all these examples ጊዜ gize 'time' is taken up in the relative verb through the preposition በ bä 'in' with the prepositional suffix pronoun referring to ጊዜ gize 'time'. It seems that a structure of that type expresses the precise moment of the action.

The noun ቁጥር quṭər (literally 'number'), preceded by በ bä with the perfect means 'every time that, whenever'.

Example: ባየኋት ፡ ቁጥር ፡ ሰላምታ ፡ ትሰጠኛለች ፡ bayyähwat quṭər sälamta təsäṭäňňalläčč 'every time I see her, she greets me'.

The combination of በ bä + perfect followed by በ bä + a specific noun expressing time, such as ቀን qän 'day', ወር wär 'month', expresses the idea of 'after'. Examples: አገር ፡ ቤት ፡ በሄደችበት ፡ (በሄደች) በሦስተኛው ፡ ወር ፡ አገባች agär bet bähedäččəbbät (or bähedäčč) bäsostäňňaw wär agäbbač 'she married three months after she went to the country'; በታመመ ፡ በሁለተኛው ፡ ቀን ፡ ሞተ ፡ bätammämä bähulätäňňaw qän motä 'he died two days after he became sick'.

The conjunction ብ bə with the simple imperfect followed by -ም -mm, or the noun + -ም -mm followed by ብ bə with the simple imperfect, or ምንም ፡ ብ ፡ mənəmm bə + simple imperfect, or ምን ፡ ብ mən bə + simple imperfect, or ብ bə + simple imperfect followed by ቅሉ qəlu expresses 'even though, although, even if, however much, no matter (how much), no matter (what)'.

Examples: አትግደለኝ ፡ ብሎ ፡ ቢለምነውም ፡ አልማረውም ፡ attəgdälläňň bəlo bilämmənäwəmm almaräwəm 'even though he begged him not to kill him, he did not pardon him'; ቢዘንብም ፡ እንሄዳለን ፡ bizänbəmm ənnəhedallän 'even if it rains, we will go'; ሽማግሌ ፡ ቢሆንም ፡ (ሽማግሌም ፡ ቢሆን) ወጣትን ፡ አይሰድብ ፡ šəmagəlle bihonəmm (or šəmagəlləmm bihon) wäṭatən ayəsdäb 'even though he is an old man, he should not insult youth'; ምንም ፡ ቢሰርቅ ፡ ሀብታም ፡ አይሆንም ፡ mənəmm bisärq habtam ayhonəmm 'even though he steals he will not become rich'; ምንም ፡ ቢማር ፡ አዋቂ ፡ አይሆንም ፡ mənəmm bimmar awaqi ayhonəmm 'however much he will study he will not be a scholar'; ምንም፡ ብፈልግ፡ አጣሁ፡ mənəmm bəfälləg aṭṭahʷ 'no matter how much I looked I could not find anything', or 'even though I looked I could not find anything'; ምንም፡ ቢመጣ፡ አልፈራ፡ mənəmm bimäṭa alfära 'no matter what comes, I will not be afraid'; ይህ፡ አገር፡ ምን፡ ሽፍታ፡ ቢበዛበት፡ ክፉ፡ አይደለም። yəh agär mən šəfta bibäzabbät kəfu aydälläm 'this country is not bad even though there are outlaws in it'; ምን፡ ጎበዝ፡ ቢሆን፡ መሸነፍ፡ አይቀርም፡ mən gʷäbäz bihon mäššänäf ayqärəmm 'however brave he is, he will be vanquished'.

Example with a negative imperfect: ባትረዳኝም፡ ጩኽ፡ battərädaññəm čuh 'even if you don't help me, shout for help'.

Example with ቅሉ qəlu: ሀያ፡ ዓመት፡ ቢሆናትም፡ ቅሉ፡ ገና፡ አላገባችም፡ haya amät bihonatəm qəlu gäna alagäbbaččəmm 'although she is twenty years old, she is not yet married'.

94.2. The conjunction ከ kä

ከ kä with the perfect followed by በኋላ፡ bähʷala means 'after', the tense depending on the main clause. Example: ከሄደ፡ በኋላ፡ መጣሁ kähedä bähʷala mäṭṭahʷ 'I came after he left'; ከሄደ፡ በኋላ፡ እመጣለሁ፡ kähedä bähʷala əmäṭallähʷ 'I will come after he leaves'.

ከ kä with a verb without በኋላ bähʷala also means 'after'. In this case, the verb of the main clause can be only in the perfect. Example: ከሄደ፡ መጣሁ kähedä mäṭṭahʷ 'I came after he left'. Note that if the verb of the main clause is in the imperfect, the combination of ከ kä with the perfect expresses the idea of 'if'. Example: ከሄደ፡ እመጣለሁ kähedä əmäṭallähʷ 'I will come if he goes'.

ከ kä with the verbal noun followed by በፊት bäfit or by አስቀድሞ asqäddəmo (conjugated or not) means 'before'.

Examples: ገበያ፡ ከመሄድህ፡ በፊት፡ መጫን፡ አለብህ gäbäya kämähedəh bäfit mäčan alläbbəh, or ገበያ፡ ከመሄድህ፡ አስቀድሞ (or አስቀድመህ) መጫን፡ አለብህ፡ gäbäya kämähedəh asqäddəmo (or asqäddəmäh) mäčan alläbbəh 'before going to the market, you have to load the donkey'.

ከ kä with the perfect followed or not by ወዲህ wädih or by ጀምሮ ǧämməro (gerundive of ጀመረ ǧämmärä) or by አንስቶ፡ anseto (gerundive of አነሳ፡ anässa) expresses the idea of 'since' (temporal).

Examples: ከሄደ፡ አላየሁትም፡ kähedä alayyähutəm, or ከሄደ፡ ወዲህ፡ አላየሁትም kähedä wädih alayyähutəm 'I haven't seen him since he left'; ሥራ፡ ከያዘ፡ ጀምሮ፡ አላየሁትም səra käyazä ǧämməro alayyähutəm 'I haven't seen him since he started to work'; ትምህርት፡ ቤት፡ ከተወ፡ አንስቶ፡ እስከ፡ ዛሬ፡ ምንም፡ አልሠራም təmhərt bet kätäwä anseto əskä zare mənəmm alsärram 'he still has not done anything since he left school',

ከ kä with the relative imperfect followed or not by ይልቅ yələq, or ከ kä with the verbal noun means 'rather, rather than, instead'.

Examples: ከምትቆም፡ (ይልቅ) ቁጭ፡ ብትል፡ ጥሩ፡ ነው kämməttəqom (yələq. qučč bəttəl ṭəru näw, or ከመቆም፡ ቁጭ፡ ብትል፡ ጥሩ፡ ነው፡ kämäqom qučč bəttəl ṭəru näw 'it would be good if you would sit down, rather than stand'; ከምትቆም፡ ሂድ፡ kämməttəqom hid, or ከመቆም፡ ሂድ kämäqom hid 'go instead of standing'; በጠላት፡ ከምመማረክ፡ መሞት፡ ይሻለኛል፡ bäṭälat kämməmmaräk mämot yəššaläññal 'I would rather be dead than be captured by the enemy'.

ከ kä with the negative perfect means 'unless, if ... not'.

Examples: ካላጠናህ፡ ፈተና፡ አታልፍም፡ kalaṭännah fätäna attalfəm 'you will not pass the examination unless you study', or 'if you don't study, you will not pass the examination'; ኪራይ፡ ካልከፈለ፡ ቤቱን፡ ይልቀቅ፡ kiray kalkäffälä betun yəlqäq 'unless he pays his rent, let him leave the house'.

44.3. The conjunction እንደ፡ əndä, እንድ əndə

This conjunction can be combined with the perfect, simple imperfect and relative imperfect for the expression of various meanings. With the perfect and relative imperfect it has the form እንደ əndä, with the simple imperfect it has the form እንድ əndə. The final vowel of this conjunction can be deduced from forms such as: እንደመጣ፡ əndämäṭṭa, that is, እንደ əndä followed by the perfect; from እንዲመጣ፡ əndimäṭa, that is, እንድ əndə followed by the simple imperfect ይመጣ yəmäṭa resulting in እንዲመጣ əndimäṭa; from እንደሚመጣ əndämmimäṭa, that is እንደ əndä followed by እሚመጣ əmmimäṭa or የሚመጣ yämmimäṭa resulting in እንደሚመጣ əndämmimäṭa.

As will be seen below, እንደ əndä with the perfect has a parallel usage to እንደ əndä with the relative imperfect. One is, therefore, inclined to interpret the combination እንደ əndä + perfect as እንደ əndä + relative perfect with loss of the relative element የ yä.

The idea of 'like, just like, as, while, just as' is expressed by እንደ əndä with the perfect for the past, by እንደ əndä with the relative imperfect for the present and future. The element ልክ ləkk can also be added.

Examples: ድሮ፡ እንደሠራው፡ አሁንም፡ ሊሠራ፡ ይፈልጋል *dəro əndäsärraw ahunəmm lisära yəfälləgal*, or ልክ፡ ድሮ፡ እንደሠራው፡ አሁንም፡ ሊሠራ፡ ይፈልጋል *ləkk dəro əndäsärraw ahunəmm lisära yəfälləgal*, or ድሮ፡ እንደሠራው፡ ልክ፡ አሁንም፡ ሊሠራ፡ ይፈልጋል *dəro əndäsärraw ləkk ahunəmm lisära yəfälləgal*. 'he wants to work now just like he did formerly'; ዱሮ፡ እንደሚሠራው፡ ዘንድሮም፡ ይሠራል፡ *duro əndämmisäraw zändərəmm yəsäral* 'he works this year just as he used to work formerly'; እንደወጣች፡ ቀረች፡ *əndäwäṭṭačč qärračč*, lit. 'just as she went away, so she remained', freely 'she went away and there she stayed'; እቤት፡ እንደነበረ፡ እሳት፡ ተነሣ፡ *əbet əndänäbbärä əsat tänässa* 'the fire started while he was in the house'; እንዳዘዘህ፡ ሥራ፡ *əndazzäzäh səra* 'do as he ordered you to'; እንደሚያምነው፡ ይመርጣል፡ *əndämmiyamnäw yəmärṭal* 'he will vote as he believes'; እንደምልህ፡ አድርግ፡ *əndämmələh adrəg* 'do as (or 'just as') I tell you'.

Occasionally እንደ *əndä* with the perfect expresses 'if, in case'. Example: ብር፡ እንዳለህ፡ ስጠኝ *bərr əndalläh səṭäñ* 'give me money if you have some'.

እንደ *əndä* + perfect also means 'as soon as, just as (time)' for the past and future, the tense depending on the tense of the main clause.

Examples: በሩን፡ ከፍቶ፡ እንደገባ፡ ሌባውን፡ አየው *bärrun käfto əndägäbba ləbawən ayyäw* 'as soon as he opened the door and entered, he saw the thief'; ቤት፡ እንደገባ፡ ምግብ፡ ታቀርብለታለች፡ *bet əndägäbba məgəb taqärbəllätalläčč* 'she will offer him food as soon as he enters the house'; ጠጁ፡ እንደቀረበ፡ ወጡ፡ እንደደረሰ፡ መጣ፡ *ṭäǧǧu əndäqärräbä wäṭu əndädärräsä mäṭṭa* 'he came just as the mead was being offered and the stew was ready'.

This structure can also be reinforced by ልክ lekk placed anywhere in the sentence. Thus, 'as soon as he entered having opened the door' is expressed either by በሩን፡ ከፍቶ፡ ልክ፡ እንደገባ bärrun käfto lekk endägäbba, or by ልክ፡ በሩን፡ ከፍቶ፡ እንደገባ lekk bärrun käfto endägäbba, or by በሩን፡ ልክ፡ ከፍቶ፡ እንደገባ bärrun lekk käfto endägäbba.

እንዲ endə with the positive simple imperfect expresses the idea of 'in order that, so that, in order to', the subjects of the main clause and of the subordinate clause being the same or different. With the negative simple imperfect እንዳ endä expresses 'in order that not, lest' the subjects of the main clause and the subordinate clause being either the same or different.

Examples: መኰንኑ፡ ለወታደሩ፡ ቤቱ፡ እንዲሄድ፡ ፈቀደለት፡ mäkonnenu läwättaddäru betu endihed fäqqädällät 'the officer permitted the soldier to go to his house'; ወንድሙን፡ እንዲጠይቅ፡ ይሂድ፡ wändemmun enditäyyeq yehid 'let him go to visit his brother'; መጽሐፉን፡ እንዳይወስድ፡ አዘዘው mäshafun endaywäsd azzäzäw 'he ordered him not to take the book'; ቁልቁለት፡ ሲወርድ፡ እንዳይወድቅ፡ ከበቅሎ፡ ወረደ፡ qulqulät siwärd endaywädq käbäqlo wärrädä 'when descending the slope, he got off the mule in order not to fall'.

Note that in these expressions እንዳ endä with the positive or negative simple imperfect can be rendered by the English infinitive.

The conjunction of declaration 'that' is expressed by endä with the perfect for the past, by እንደ endä with the relative imperfect for the future if the main verb is in the imperfect, and for the past if the main verb is in the past.

Examples: ትላንትና፡ ቤታችን፡ እንደመጣ፡ አውቃለሁ፡ təlantənna betaččən əndämäṭṭa awqallähʷ 'I know that he came to our house yesterday'; እንደሚመጣ፡ አወቅሁ əndämmimäṭa awwäqhʷ 'I knew that he would come'; እንደሚመጣ፡ አውቄ፡ ነበር፡ əndämmimäṭa awəqqe näbbär 'I had known that he would come'.

እንዴት əndet followed by እንደ əndä ~~preceded by እንዴት~~ with the perfect expresses the meaning 'how' for the past, with the relative imperfect it expresses the future.

Examples: ይህንን፡ ወንዝ፡ እንዴት፡ እንደተሻገረ፡ አላውቅም yəhənən wänz əndet əndätäšaggärä alawqəm 'I don't know how he crossed this river'; ይህንን፡ ወንዝ፡ እንዴት፡ እንደሚሻገር፡ አላውቅም yəhənən wänz əndet əndämmišaggär alawqəm 'I don't know how he will cross this river'.

እንደ əndä with the perfect (without እንዴት əndet) also means 'how'. Example: ምኒልክ፡ ከፋን፡ እንደቀኑ፡ ልንገርህ፡ mənilək käfan əndaqännu ləngärəh 'let me tell you how Menelik conquered Kafa'.

እንድ əndə with a positive or negative simple imperfect can also express an attenuated order or prohibition, or also the meaning of 'be sure to ...'

Examples: ከጨረስክ፡ በኋላ፡ እኔ፡ ጋ፡ እንድትመጣ፡ käčärräsk bähʷala ənega əndəttəmäṭa 'after you are finished, please come to me'; ሰርግ፡ አለና፡ እንድትመጣ፡ särg allänna əndəttəmäṭa 'since there is a wedding, be sure to come'; ልጆች፡ ነገ፡ ተማሪ፡ ቤት፡ እንዳትመጡ ləǧočč, nägä tämari bet əndattəmäṭu 'children, do not come to school tomorrow'; እኔ፡ ሳልመጣ፡ ሲኒማ፡ እንዳትሄድ፡ əne salmäṭa sinima əndattəhed 'be sure not to go to the movies before I come'.

The element እንደ əndä with the perfect or relative imperfect of verbs of questioning, perceiving, knowing and so on, expresses the idea of 'whether' for the past and future.

Examples: እንደተመለሱ፡ እይተህ፡ ና፡ əndätämälläsu aytäh na 'go and see whether they have returned'; ነገ፡ ሱቅ፡ እንደሚከፈት፡ ታውቃለህ፡ nägä suq əndämmikkäffät tawqalläh 'do you know whether the stores will be open tomorrow?' (but also 'do you know that the stores will be open tomorrow?').

እንደ əndä with the verbal noun expresses the idea of 'instead of'.

Example: እንደመሄድ፡ ቆመ əndämähed qomä 'instead of going he stopped'.

እንድ əndə with the negative simple imperfect can express the result of a situation expressed by the principal clause.

Example: ልጁ፡ ቤታችን፡ እንዳይመጣ፡ ውሻ፡ አለ፡ ləğu betaččən əndaymäṭa wəšša allä 'there is a dog, (as a result of which) the child will not (or cannot) come to our house'; ምሳ፡ እንዳልሰጥህ፡ እንጀራ፡ የለም məsa əndalsäṭəh ənğära yälläm 'there is no bread, (as a result of which) I cannot give you any supper'; መጽሐፍ፡ እንዳይገዙ፡ ገንዘብ፡ የላቸውም mäṣhaf əndaygäzu gänzäb yällaččäwəm 'they have no money, (as a result of which) they cannot buy a book'; እንዳልሸኝህ፡ እቤት፡ እንግዳ፡ አለ፡ əndalšäññəh əbet əngəda allä 'there is a visitor in the house, (as a result of which) I cannot see you off'; ርቆ፡ እንዳይሄድ፡ ጠላት፡ በዝቷል፡ rəqo əndayhed ṭälat bäztʷal 'there are too many enemies, (as a result of which) he cannot go far'; እንዳልሄድ፡ ረፈደ፡ əndalhed räffädä 'it is too late, (as a result of which) I cannot go'. All of these sentences can also be translated by 'because'.

Thus, 'because there is a dog, the child will not come to our house'; 'because there is no bread, I cannot give you any supper'; 'because they have no money, they cannot buy a book'; 'because there is a visitor in the house, I cannot see you off'; 'because there are too many enemies, he cannot go far'; 'because it is too late, I cannot go'.

In conversational Amharic the main clause can come first, with a special intonation on the verb. Thus እንጀራ፡ የለ፟ም፡ ምሳ፡ እንዳልሰጥህ፡ əngära yälläm məsa əndalsäṭəh 'there is no bread, (as a result of which) I cannot give you lunch'.

እንደ əndä with the perfect has occasionally the meaning of 'still'. Examples: እንደተከበ፟ረ፡ ሞተ əndätäkäbbärä motä 'he died still honored'; እንደፈረ፟ሰ፡ ነው əndäfärräsä näw 'it is still in ruins'; እንደተቸገ፟ረ፡ ነው፡ የሞተው፡ əndätäčäggärä näw yämotäw 'he died still poor'.

The conjunction እስከ əskä, እስክ፡ əskə

እስከ əskä with the perfect followed by ደረስ dəräs means 'as long as, so long as'.

Examples: እውጭ፡ እስከቆየ፡ ደረስ፡ አትስደ፟በው። əwəčč əskäqoyyä dəräs attəsdäbiw 'don't insult him as long as he stays outside'; ኮሶ፡ እስከ፡ ጠ፟ጣ፡ ደረስ፡ እባክዎ፡ አይገረፉት፡ koso əskäṭäṭṭa dəräs əbakwo ayəgräfut 'as long as he drinks koso, please do not punish him'.

The conjunction እስከ əskä with the perfect followed by ደረስ dəräs also expresses the precise moment of the action of the subordinate clause. Examples: እስከ፡ መ፟ጣ፡ ደረስ፡ ጠበ፟ቅሁት፡ əskämäṭṭa dəräs ṭäbbäqhut 'I waited for him until the moment he came'; ጠላት፡ እስከ፡ መ፟ጣ፡ ደረስ፡ ጋሬችን፡ ብዙ፡ ነገ፡ ነገር፡ አልነበ፟ረም። ṭälat əskämäṭṭa dəräs bagäraččən bəzu kəfu nägär alnäbbäräm 'until the moment the enemy came, there were not many bad things in our country'.

እስከ əskə with the simple imperfect or እስከ əskä with the relative imperfect followed or not by ድረስ dəräs expresses 'till, until, by the time' for the past, present or future, the tense of the subordinate clause depending on that of the main clause. Examples: ጠላት፡ እስኪመጣ፡ ድረስ፡ ባገራችን፡ ብዙ፡ ክፉ፡ ነገር፡ አልነበረም፡ ṭälat əskimäṭa dəräs bagäraččən bəzu kəfu nägär alnäbbäräm 'until the enemy came, there were not many bad things in our country'; እስክትመጣ፡ እቆያለሁ። əskəttəmäṭa əqoyəhallähʷ 'I will wait for you until you come'; እስከሚመጣ፡ ድረስ፡ ጠበቅሁት፡ əskämmimäṭa dəräs ṭäbbäqhut 'I waited for him until he came'; እስክንመለስ፡ ሁሉን፡ ይበላዋል፡ əskənnəmmälläs hullun yəbälawal 'he will have eaten everything by the time we arrive'.

94.5 The conjunction ስለ səlä

ስለ səlä 'because, since, as (reason)' is used with the perfect for the expression of the past, with the relative simple imperfect for the expression of the future.

Examples: ወንድሜ፡ ካገር፡ ቤት፡ ስለመጣ፡ ላየው፡ ሄድኩ፡ wändəmme kagär bet səlämäṭṭa layäw hedku 'since my brother came from the country, I went to see him'; ወንድሜ፡ ካገር፡ ቤት፡ ስለሚመጣ፡ ላየው፡ እሄዳለሁ። wändəmme kagär bet səlämmimäṭa layäw əhedallähʷ 'since (or 'because') my brother is coming from the country, I will go to see him'; ነገ፡ ስለሚሄድ፡ ሄደን፡ እንየው። nägä səlämmihed hedän ənnəyäw 'as he is leaving tomorrow, let us go to see him'.

This conjunction is used with the negative perfect for the past, with the negative imperfect for the present-future. Examples: ሥራ፡ ስላልጨረሰ፡ ልትጮህ፡ አትችልም፡ səra səlalčärräsä lətteçoh attəčələm 'you cannot shout because he did not finish (his) work'; ሥራ፡ ስለማይሠራ፡ ልትጮህ፡ ትችላለህ፡ səra səlämmaysära lətteč̣oh təčəlalläk 'you can shout because he is not working'.

95. THE CONJUNCTION እንኳ፡ ənkʷa

The structure of the conjunction እንኳ፡ ənkʷa is different from that of the other conjunctions. Outside of its usages mentioned in this section, it is also applied in the clause of opposition 'but' (§96.3) and in the conditional (§1003).

The conjunction እንኳ፡ ənkʷa (more rarely ስንኳ፡ sənkʷa) combined with በ bə and the simple imperfect (+ ም -mm) expresses the idea of 'even if, even though, even so'.

Examples: አንድ፡ ወር፡ ቢሠራም፡ እንኳ፡ የሳምንት፡ ደሞዝን፡ አልሰጡትም፡ and wär bisäramm ənkʷa yäsammənt dämozun alsäṭṭutəm 'even though he worked a full month, they did not give him a week's wages'; እግዜር፡ ቢመጣ፡ እንኳ፡ ይቅርታ፡ የላቸውም፡ əgzer bimäṭa ənkʷa yəqərta yällaččäwəm 'even if God came they would not be pardoned'; ቢሆንም፡ እንኳ፡ ካንተ፡ ልስማማ፡ አልችልም፡ bihonəmm ənkʷa kantä ləsmamma alčələm 'even so, I can't agree with you'.

With the negative imperfect (preceded by በ bə:) ባትረዳኝ፡ (ባትረዳኝም, ባትረዳኝ፡ ባይሆን) እንኳ፡ ጩኽ፡ batterädañ (or batterädaññəm, or batterädañ bayhon) ənkʷa č̣uh 'even if you don't help me, shout for help'.

The combination ምንም፡ እንኳ፡ mənəmm ənkʷa with በ be + simple imperfect also expresses 'even if, even though'.

Examples: ምንም፡ እንኳ፡ ቢዘንብ፡ ይሄዳሉ፡ mənəmm ənkʷa bizänb yəhedallu 'they will go even if it rains'; ምንም፡ እንኳ፡ ደሃ፡ ቢሆን፡ ክብር፡ ያለው፡ ሰው፡ ነው፡ mənəmm ənkʷa dəha bihon kəbr yalläw säw näw 'even though he is poor he is an honorable man'; ደሀ፡ አገር፡ ምንም፡

እንኳ፡ ሽፍታ፡ ቢበዛበት፡ ክፉ፡ አይደለም yəh agär mənəmm ənkʷa šəfta bibäzabbät kəfu aydälläm 'this country is not bad even though there are many outlaws in it'.

The idea of 'even if, even though' can also be expressed by እንኳ፡ ənkʷa with various verbal forms. Thus, 'even though I worked two months they did not pay me my salary' is expressed by ሁለት፡ ወር፡ እንኳ፡ ሠርቼ፡ ደምወዜን፡ አልከፈሉኝም፡ hulätt wär ənkʷa särəčče dämozen alkäffäluññəmm, lit. 'two months even-though I-working my-salary they-did-not-pay-me', or by ሁለት፡ ወር፡ ከሠራሁ፡ በኋላ፡ እንኳ፡ ደምወዜን፡ አልከፈሉኝም፡ hulätt wär käsärrahʷ bähʷala ənkʷa dämozen alkäffäluññəmm, lit. 'two months after-I-worked even-though my-salary they-did-not-pay-me'.

The concept of 'although I may' is expressed by the relative imperfect followed by እንኳ፡ ቢሆን፡ ənkʷa bihon or ቢሆን፡ እንኳ፡ bihon ənkʷa. Example: እምሰድበውም፡ እንኳ፡ ቢሆን፡ (ቢሆን፡ እንኳ) አልመታውም፡ əmməsädbäwəm ənkʷa bihon (or bihon ənkʷa) almätawəm 'although I may insult him I do not hit him'.

96. VARIOUS CLAUSES

This section deals with the clauses of coordination, opposition and restriction, alternative, question and answer, comparative, and conditional.

96.1. COORDINATION 'AND'

The conjunction of coordination 'and' with nouns is expressed either by a simple enumeration of the nouns or by connecting them with - ና̈ -(ə)nna or with - ም̈ -(ə)mm. Either of these procedures can be used indiscriminately.

Thus, 'I brought from the market salt and pepper' is expressed by ከገበያ፡ ጨው፡ በርበሬ̈፡ አመጣ̈ሁ kägäbäya čäw bärbäre amäṭṭahʷ lit. 'from-(the)-market salt pepper I-brought', or by ከገበያ፡ ጨውና̈፡ በርበሬ̈፡ አመጣ̈ሁ kägäbäya čäwənna bärbäre amäṭṭahʷ, lit. 'from-(the)-market salt-and pepper I-brought'; or by ከገበያ፡ ጨውም̈፡ በርበሬ̈ም̈፡ አመጣ̈ሁ፡ kägäbäya čäwəmm bärbäremm amäṭṭahʷ, lit. 'from-(the)-market salt-and pepper-and I-brought'.

An example for three nouns: 'I brought salt, pepper and butter' is rendered by ጨው፡ በርበሬ̈፡ ቅቤ፡ አመጣ̈ሁ čäw bärbäre qəbe amäṭṭahʷ lit. 'salt pepper butter I-brought'; or by ጨው፡ በርበሬ̈ና̈፡ ቅቤ፡ አመጣ̈ሁ፡ čäw bärbärenna qəbe amäṭṭahʷ, lit. 'salt pepper-and butter I-brought'; or by ጨው፡ በርበሬ፡ ቅቤም̈፡ አመጣ̈ሁ čäw bärbäre qəbemm amäṭṭahʷ, lit. 'salt pepper butter-and I brought'.

Note that whenever -ም -(ə)mm is repeated with every noun, one obtains the meaning of 'in addition'. Thus, ጨውም፡በርበሬም፡ቅቤም፡አመጣሁ čäwəmm bärbäremm qəbemm amäṭṭahʷ means 'in addition, I brought salt, pepper and butter'.

The adverb እንዲሁም əndihumm 'likewise' can also be used. Thus, ጨው፡ሥጋ፡በርበሬ፡እንዲሁም፡ቅቤ፡አመጣሁ čäw səga bärbäre əndihumm qəbe amäṭṭahʷ, ('I brought salt, meat, pepper, and butter', lit. 'salt meat pepper likewise butter I-brought'.

The conjunction -ና -(ə)nna placed after every noun in a special grammatical context renders the idea of 'or'. Thus, ተሻይና፡ተቡና፡ያቱን፡ትመርጣለህ täšayənna täbunna yätun təmärṭalläh 'which do you prefer, coffee or tea?'

The conjunction of coordination 'and' with verbs is likewise expressed either by a simple enumeration of the verbs or by connecting them with -ና -(ə)nna or with -ም -(ə)mm. Note, however, that -ና -(ə)nna in the meaning of 'and' is not used with compound tenses such as the compound imperfect or the compound gerundive.

The sentence 'all day long he eats and drinks' is expressed by ቀኑን፡ሙሉ፡ይበላል፡ይጠጣል qänun mulu yəbälal yəṭäṭṭal, lit. 'day long he-eats he-drinks'; or by ቀኑን፡ሙሉ፡ይበላልም፡ይጠጣልም qänun mulu yəbälal~~ə~~lmm yəṭäṭṭal~~ə~~lmm, lit. 'day long he-eats-(ə)m he-drinks-(ə)m; or by ቀኑን፡ሙሉ፡ይበላል፡ይጠጣልም፡ qänun mulu yəbälal yəṭäṭṭalləmm, lit. 'day long he-eats he-drinks-əm'.

The sentence 'this is the only thing that I saw and heard' is rendered by ያየሁትና፡የሰማሁት፡ይህ፡ብቻ፡ነው yayyähutənna yäsämmahut yəh bəčča näw, lit. 'that-I-saw-it-and that-I-heard-it this only is'; or by ያየሁትና፡የሰማሁትም፡ይህ፡ብቻ፡ነው። yayyähutənna yäsämmahutəmm yəh bəčča näw, lit. 'that-I-saw-it-and that-I-heard-it-and this only is!

The idea of 'and' is also expressed by እየ əyyä- with the perfect. Examples: ቀኑን፡ ሙሉ፡ እየበላ፡ ይጠጣል፡ gänun mulu əyyäbälla yəṭäṭṭal 'all day long he eats and drinks'; እያለቀሰ፡ ሳቀ፡ əyyaläqqäsä saqä 'he cried and laughed'.

Note. Concerning -ና -(ə)nna with the verb it should be stressed that most often it expresses the idea of 'since (because), as, and then, and consequently'. This is especially the case with compound tenses such as the compound imperfect or the compound gerundive.

Examples: ቀን፡ ሙሉ፡ ይበላልና፡ ይጠጣል፡ qän mulu yəbälalləna yəṭäṭṭal 'since he eats the whole day he drinks'; ምሳዬን፡ በልቻለሁና፡ ልተኛ፡ məsayen bäləččallähunna lətäňňa 'since (as) I have eaten my lunch let me sleep'; አሞኛልኛ፡ ወደ፡ ሐኪም፡ ቤት፡ እሄዳለሁ፡ ammoňňalləňňa wädä hakim bet əhedalläh^w 'since I am sick I will go to the hospital';

Examples with 'simple' tenses: አለቀሰና፡ ሳቀ፡ aläqqäsänna saqä 'he cried and then laughed'; ቀን፡ ሙሉ፡ ይበላና፡ ይጠጣል፡ qän mulu yəbälanna yəṭäṭṭal 'all the day long he eats and then he drinks'; (note that the first verb is used in the simple imperfect); ይምጣና፡ እንሂድ yəmṭanna ənnəhid 'let him come and then let us go'.

Example with ነው näw: ምግብ፡ ከቀመስኩ፡ ብዙ፡ ጊዜ፡ ነውና፡ ርቦኛል፡ məgəb käqämmäsk^w bəzu gize näwənna rəboňňal 'it is a long time since I tasted food and consequently I am hungry'; ታክሲ፡ ውድ፡ ነውና፡ በእግር፡ እሄዳለሁ taksi wəddə näwənna bägər əhedalläh^w 'since a taxi is expensive I will walk'.

96.2. OPPOSITION AND RESTRICTION

'But'

96.2.1. ግን gən

The idea of 'but' is expressed by ግን gən or ነገር፡ግን nägär gən.

Examples: መጣሁ፡ ግን (or ነገር፡ ግን) አላየሁትም. mäṭṭahʷ gən (or nägär gən) alayyähutəm 'I came but I have not seen him'; ብዕር፡ አለኝ፡ ግን (or ነገር፡ ግን) እርሳስ፡ የለኝም bəʾər alläñ gən (or nägär gən) ərsas yälläññəm 'I have a pen, but not a pencil'.

96.2.2. እንጂ ənği

The element እንጂ ənği connects either nouns (or noun equivalents) or verbs of a compound sentence with the meaning of 'but'.

To illustrate the usage of እንጂ ənği, let us take two examples, one with a negative verb and one with a positive verb. In both these examples, እንጂ ənği will express the contrary of the verb. Thus, ብዕር፡ እንጂ፡ እርሳስ፡ የለኝም፡ bəʾər ənği ərsas yälläññəm 'I have a pen but not a pencil', or 'I don't have a pencil but a pen'. The negative verb የለኝም yälläññəm placed after እርሳስ ərsas means 'I don't have a pencil'. The conjunction እንጂ ənği that is placed in front of this clause and after ብዕር bəʾər contrasts the meaning of the verb and as a result ብዕር፡ እንጂ፡ bəʾər ənği means 'I have a pen' in contrast to እርሳስ፡የለኝም ərsas yälläññəm 'I don't have a pencil'. Again in the case of the verb in the positive, such as: ሹራብ፡ እንጂ፡ ኮትስ፡ አለው፡ šurrab ənği kotəss alläw 'he has a coat but not a sweater'. The positive verb አለው alläw placed after ኮትስ kotəss means 'he has a coat' and the conjunction እንጂ əngi placed before this clause and after ሹራብ šurrab contrasts the meaning of the verb and as a result ሹራብ፡ እንጂ šurrab ənği means 'but he does not have a sweater'.

To further illustrate the usage of እንጂ፡ əngi with a noun, here is another example. The sentence 'I didn't call you but your friend' will be expressed by: ጓደኛህን፡ እንጂ፡ አንተን፡ አልጠራሁህም፡ gʷaddäňňahən əngi antän alṭärrahuhəm.

Examples for እንጂ 'but' connecting two verbs: ፊቱ፡ ተጨማደዷል፡ እንጂ፡ ገና፡ ወጣት፡ ነው fitu täčämaddwal əngi gäna wäṭat näw 'his face is wrinkled, but he is still a young man'; አልሞተም፡ እንጂ፡ ቆስሏል፡ almotäm əngi qoslwal 'he did not die, but he was wounded'; በሩን፡ ሰበረው፡ እንጂ፡ አልከፈተውም፡ bärrun säbbäräw əngi alkäffätäwəm 'he broke the gate, but did not open it'.

The እንጂ əngi-clause can be placed at the end of the sentence. Thus, 'I don't have a pencil but a pen' can be expressed by እርሳስ፡ የለኝም፡ ብዕር፡ እንጂ፡ ərsas yälläňňəm bəʾər əngi. The sentence 'he has a coat but not a sweater' can be expressed by ኮት፡ አለው፡ ሹራብ፡ እንጂ፡ kotəss alläw šurrab əngi. The sentence 'I did not call you but your friend' can be expressed by አንተን፡ አልጠራሁህም ጓደኛህን (ነው) እንጂ፡ antän alṭärrahuhəm gʷadäňňahən (näw) əngi.

The conjunction እንጂ əngi connecting two verbs can also be translated by 'but, on the contrary', if the first verb is in the negative. The conjunction እንጂ əngi in this case is placed at the end of the sentence. Example: መጽሐፋቸውን፡ አላስቀረባቸውም፡ ወስዶ፡ ሰጣቸው፡ እንጂ፡ mäṣhafaččäwən alasqärräbbaččäwəm wäsdo säṭṭaččäw əngi 'he didn't keep their book from them but (or 'on the contrary', or 'rather') he took it and gave it to them'.

'Not only ... but also, let alone ... (not) even,

let alone'

The idea of 'not only ... but also, let alone ... (not) even, let alone' is expressed by እንኳን (ስ) ənkʷan(əss) used only once;

or by እንኳን ( ) ənkʷan used in both parts of the sentence;

or by እንኳን ənkʷan followed by ሳይቀር sayqär in the second part of the sentence;

or by ይቅርና yəqərənna, or ቀርቶ qärto, or ተውና täwənna (preceded by the noun with the marker - ን -n) or ተወውና täwäwənna followed or not in the second part of the sentence by እንኳን፡ ənkʷan or ሳይቀር sayqär;

or by ብቻ፡ ሳይሆን፡ bəčča sayhon.

Thus, 'let alone lions there are not even hyenas here' is expressed by እዚህ፡ እንኳን፡ አንበሳ፡ ጅብ፡ የለም። əzzih ənkʷan anbäsa ǧəb yälläm; or by እዚህ፡ አንበሳ፡ ይቅርና፡(ቀርቶ) ጅብም፡ እን የለም። əzzih anbäsa yəqərənna (or qärto) ǧəbəm (ankʷan) yälläm' or by እዚህ፡ አንበሳውን፡ ተውና፡ (or ተወውና) ጅብም፡ የለም əzzih anbäsawən täwənna (or täwäwənna) ǧəbəm yälläm.

The sentence 'let alone bulls, she is even afraid of mice' is rendered by እንኳንስ፡ በሬን፡ አይጥንም፡ ትፈራለች። ənkʷanəss bären ayṭənəm təfäralläčč; or by በሬ፡ ቀርቶ፡ አይጥ፡ ትፈራለች። bäre qärto ayṭ təfäralläčč; or by በሬውን፡ ተውና፡ አይጥ፡ ትፈራለች። bärewən täwənna ayṭ təfäralläčč.

The sentence 'at the brave man's death, not only his friends but also his enemies mourned' is rendered by በጀግናው፡ ሞት፡ እንኳን፡ ወዳጁ(ና)፡ ጠላቱ፡ ሁሉ፡ ሳይቀር፡ አዘነ bäğägnaw mot ənkʷan wädağu(nna) ṭälatu hullu sayqär azzänä, or by በጀግናው፡ ሞት፡ ወዳጆቹ፡ ቀርተው፡ (or ሳይቀሩ) ጠላቱ፡ እንኳን፡ አዘነ bäğägnaw mot wädağočču qärtäw (or sayqäru) ṭälatu ənkʷan azzänä; or by በጀግናው፡ ሞት፡ ወዳጆቹ፡ ተውና፡ (or ተዋቸውና) ጠላቱ፡ እንኳን፡ ሳይቀር፡ አዘነ bäğägnaw mot wädağoččun täwənna (or täwaččäwənna) ṭälatu ənkʷan sayqär azzänä.

The sentence 'not only his friends, but also his enemies used to praise him' is expressed by እንኳን፡ ወዳጆቹ(ና) ጠላቶቹ፡ ያመሰግኑት ነበር ənkʷan wädağoččču(nna) ṭälatoččču yamäsäggənut näbbär.

Or, ቋንቋውን፡ መናገር፡ ብቻ፡ ሳይሆን፡ ጽፈቱንም፡ ትጨላለች። qʷanqʷawən männagär bəčča sayhon ṣəfätunəmm təčəlalläčč 'not only can she speak the language, she can write it as well', or 'let alone speaking the language, she can write it as well'.

96.4. 'Except'

The idea of 'except' is expressed by እንጂ ənği, or by ከ kä with a noun followed by በቀር bäqär or በስተቀር bästäqär or ሌላ፡ lela.

Examples: 'I know of nothing else (to do) except (or 'but') to give it to her' is rendered by ለሷ፡ መስጠት፡ እንጂ፡ ምንም፡ አላውቅም lässʷa mästät ənği mənəmm alawqəm, or ለሷ፡ ከመስጠት፡ በቀር (በስተቀር) ምንም፡ አላውቅም lässʷa kämästät bäqär (or bästäqär) mənəmm alawqəm, or ለሷ፡ ከመስጠት፡ ሌላ፡ ምንም፡ አላውቅም፡ lässʷa kämästät lela mənəmm alawqəm.

Or 'koso is an important medicine except that it is bitter' is rendered by ኮሶ፡ መምረሩ፡ እንጂ፡ ዋና፡ መድኃኒት፡ ነው፡ koso mämräru näw ənği wanna mädhanit näw, or by ኮሶ፡ መራራ፡ ከመሆኑ፡ በቀር (or በስተቀር) ዋና፡ መድኃኒት፡ ነው። koso märara kämähonu bäqär (or bästäqär) wanna mädhanit näw.

96.5. 'Otherwise'

In a compound sentence in which the apodosis is expressed by the imperfect + ነበር näbbär, እንጂ፡ ənği is to be rendered by 'otherwise'. The conjunction እንጂ ənği expresses the contrary of the main verb.

Thus, አልመጣሁም፡ እንጂ፡ አየው፡ ነበር almäṭṭahum ənği ayäw näbbär 'I didn't come, otherwise (if I had come) I would have seen him'. While the translation in parentheses may not be necessary, it should be kept in mind that this is its real meaning.

Likewise, a sentence with a positive verb such as ኮሶ፡ ጠጣሁ፡ እንጂ፡ ጥሬውን፡ ሥጋ፡ እበላው፡ ነበር፡ koso täṭṭahu əngi ṭərewən səga əbälaw näbbär means 'I drank koso, otherwise (if I hadn't drunk it) I would have eaten fresh meat'.

96.6. 'Even though, although'

The concept of 'even though, although' is expressed by እንጂ əngi preceded by the jussive, the tense depending on the tense of the main clause.

Examples: ልየው፡ እንጂ፡ አልነግረውም፡ ləyäw əngi alnägräwəm 'even though I see him I will not tell him'; ልየው፡ እንጂ፡ አልነገርኩትም፡ ləyäw əngi alnäggärkutəmm 'even though I saw him I did not tell him'; ፊትዋን፡ አልየው፡ እንጂ፡ መልኳ፡ ቆንጆ፡ መሆኑን፡ አምናለሁ፡ fitwan alyäw əngi mälkwa qongo mähonun amnallähʷ 'even though I have not seen her face, I believe that she is beautiful'; አይሙት፡ እንጂ፡ ቆስሏል፡ aymut əngi qoslwal 'even though he did not die, he was wounded'.

The idea of 'although I (etc.) may ...' is expressed by ብ bə with the simple imperfect followed by እንጂ əngi, or by the simple imperfect followed by እንዳሆነ፡ እንጂ፡ əndähonä əngi.

Thus, 'although I may insult him I do not hate him' is rendered by ብሰድበው፡ እንጂ፡ አልመታውም፡ bəsädbäw əngi almätawəm, or by እሰድበው፡ እንዳሆነ፡ እንጂ፡ አልመታውም፡ gädbäw əndähmä əngi almätawəm.

The sentence 'although I may respect him I don't fear him' is rendered by ባከብረው፡ እንጂ፡ አልፈራው bakäbräw əngi alfäraw, or by እከብረው፡ እንዳሆነ፡ እንጂ፡ አልፈራው፡ akäbräw əndähonä əngi alfäraw.

96.7. 'Nevertheless, however, be that as it may'

The concepts of 'nevertheless, however, be that as it may' are expressed by ይሁን፡ እንጂ፡ yəhun əngi, or by ሆኖም honom (gerundive of ሆነ honä + m), or by ቢሆንም bihonəm, or by የሆነ፡ ሆኖ yähonä hono.

Examples: ያልከው፡ ነገር፡ ጥሩ፡ ይመስለኛል። ይሁን፡ እንጂ፡ (or ሆኖም፡ or ቢሆንም; or የሆነ፡ ሆኖ) ሐሳብህ፡ በሙሉ፡ አልገባኝም yalkäw nägär ṭəru yəmäsläññal yəhun əngi (or honom, or bihonəm, or yähonä hono) hassabəh bämulu algäbbaññəm 'the thing you said seems good (to me), however, I don't understand it (lit. 'your thought') completely'; ባልዋን፡ ትወዳድዋለች፡ ይሁን፡ እንጂ፡ (or ሆኖም or ቢሆንም) አትሰማውም balwan təwäddäwalläčč yəhun əngi (or honom, or bihonəm) attəsämawəm 'she loves her husband, however, she does not obey him'.

96.8. 'Rather ... than, instead of; rather'

The concept of the 'rather, rather than, instead of' is expressed by ከ kä with the relative imperfect followed or not by ይልቅ yələq, or by ከ kä with the verbal noun.

Examples: ከምትቆም (ይልቅ) ቁጭ፡ ብትል፡ ጥሩ፡ ነው፡ kämməttəqom (yələq) quččč bətəl ṭəru näw, or ከመቆም፡ ቁጭ፡ ብትል፡ ጥሩ፡ ነው፡ kämäqomu quččč bətəl ṭəru näw 'it would be good if you would sit down, rathar than stand'; ከምትቆም፡ ሂድ፡ kämməttəqom hid, or ከመቆም፡ ሂድ kämäqom hid 'go instead of standing'.

The same concept can also be expressed by the jussive followed by እንጂ əngi, or occasionally the imperfect followed by እንጂ əngi, the verb of the main clause being in the negative imperfect. Examples: ይግረፈኝ፡ እንጂ፡ መጽሐፉን፡ አልመልሰም yəgräfäññ əngi mäṣhafun almälləsəm 'I would rather that he beat me than to return

the book'; ይርበኛል፡እንጂ (or ይራበኝ፡እንጂ) አሳማ፡አልበላም፡ yərəbäññal əngi (or yərabäňň əngi) asama albälam 'I would rather go hungry than eat pork'; ለሙት፡እንጂ (or እሞታለሁ፡እንጂ።) ሃይማኖቴን፡አልክድም፡ ləmut əngi (or əmotallähʷ əngi) haymanoten alkədəm 'I would rather die than deny my faith'.

97. ALTERNATIVE

The alternative 'or, either ... or' between two nouns in the positive is expressed by ወይም wäyəmm (or ወይ wäy, or ወይንም፡ wäyənəmm) placed between the two nouns. As for the element of quality ነው näw, it can be placed either with every noun or with one of the nouns only. Thus, 'this thing is either good or bad' is expressed by ይህ፡ነገር፡ጥሩ፡ነው፡ወይም፡መጥፎ፡ነው። yəh nägär ṭəru näw wäyəmm mäṭfo näw, or by ይህ፡ነገር፡ጥሩ፡ወይም፡መጥፎ፡ነው yəh nägär ṭəru wäyəmm mäṭfo näw, or by ይህ፡ነገር፡ጥሩ፡ነው፡ወይም፡መጥፎ፡ yəh nägär ṭəru näw wäyəmm mäṭfo.

The alternative between two nouns in the interrogative is expressed either by making follow the two nouns without any other element (in this case the first noun is pronounced with a high pitch); or by ነው näw with a high pitch placed after the first noun; or by ነው näw placed after every noun; or by ወይስ wäyəss (or ወይንስ wäyənəss) placed between the two nouns, the structure being noun + ነው näw + ወይስ wäyəss + noun, or noun + ነው näw + ወይስ wäyəss + noun + ነው näw. Thus, 'is he good or bad?' is expressed by ጥሩ፡መጥፎ ṭəru mäṭfo?, or by ጥሩ፡ነው፡መጥፎ ṭəru näw mäṭfo?, or by ጥሩ፡ነው፡መጥፎ፡ነው ṭəru näw mäṭfo näw?, or by ጥሩ፡ነው፡ወይስ፡መጥፎ ṭəru näw wäyəss mäṭfo?, or by

ጥሩ ፡ ነው ፡ ወይስ ፡ መጥፎ ፡ ነው ፡ teru näw wäyəss mätfo näw.

In the alternative between two nouns where a verb is involved, ወይም wäyəmm (or ወይንም wäyənəmm) is placed between the two nouns. As for the verb, it can come after either noun. Thus, 'he will come by car or by train' is expressed by በመኪና ፡ ወይም ፡ በባቡር ፡ ይመጣል bämäkina wäyəmm bäbabur yəmätall, or by በመኪና ፡ ይመጣል ወይም ፡ በባቡር ፡ bämäkina yəmätal wäyəmm bäbabur, lit. 'by-car he-will-come or by-train'.

In a sentence in which the copula ነው näw and the relative imperfect are involved, the verb can be placed anywhere except immediately before ነው näw or immediately after ወይም wäyəmm. As for ነው näw, it is placed anywhere except at the beginning or immediately after the relative. Thus, 'he will come by car or by train' is expressed by የሚመጣው ፡ በመኪና ፡ ነው ፡ ወይም ፡ በባቡር yämmimätaw bämäkina näw wäyəmm bäbabur, or by በመኪና ፡ ነው ፡ ወይም ፡ በባቡር ፡ የሚመጣው bämäkina näw wäyəmm bäbabur yämmimätaw, or by የሚመጣው ፡ በመኪና ፡ ነው ፡ ወይም ፡ በባቡር ፡ ነው ፡ yämmimätaw bämäkina näw wäyəmm bäbabur näw.

The idea of 'whether ... or', the alternative being between nouns, may or may not be expressed by ወይም wäyəmm (or ወይስ ፡ wäyəss for a question) placed between the two nouns. As for the verb, it can be expressed either by the simple imperfect with እንደሆነ əndähonä (or እንደሁ əndähʷ), or by the relative imperfect with እንደሆነ əndähonä (or እንደሁ əndähʷ), or by እንደ əndä with the relative imperfect, or by the relative imperfect with ይሁን ፡ yəhun, or by the jussive, or by the verbal noun with the suffix pronouns referring to the person.

Thus, 'I don't know whether he will come by car or by train' is expressed by በመኪና ፡ ይመጣ ፡ እንደሆነ ፡ ወይም፟ ፡ በባቡር ፡ አላውቅም ፡ bämäkina yəmäṭa əndähonä wäyəmm bäbabur alawqəm , or by የሚ፟መጣው ፡ በመኪና ፡ እንደሆነ ፡ በባቡር ፡ አላውቅም ፡ yämmimäṭaw bämäkina əndähonä bäbabur alawqəm , or by በመኪና ፡ ይምጣ ፡ (ወይም፟) በባቡር ፡ አላውቅም bämäkina yəmṭa (wäyəm) bäbabur alawqəm , or by የሚ፟መጣው ፡ በመኪና ፡ ይሁን ፡ በባቡር ፡ አላውቅም ። yämmimäṭaw bämäkina yəhun bäbabur alawqəm .

The sentence 'I will tell you tomorrow whether he comes by car or by train' is expressed by በመኪና ፡ ወይም፟ ፡ በባቡር ፡ ይመጣ ፡ እንደሆነ ፡ ነገ ፡ እነግርሃለ፟ሁ ። bämäkina wäyəmm bäbabur yəmäṭa əndähonä nägä ənägrəhalläh^w, or by የሚ፟መጣው ። በመኪና ፡ እንደሁ ፡ በባቡር ፡ ነገ ፡ እነግርሃለ፟ሁ ። yämmimäṭaw bämäkina əndäh^w bäbabur nägä ənägrəhalläh^w, or by በመኪና ፡ ወይም፟ ፡ በባቡር ፡ እንደሚ፟መጣ ፡ ነገ ፡ እነግርሃለ፟ሁ ፡ bämäkina wäyəmm bäbabur əndämmimäṭa nägä ənägrəhalläh^w, or by በመኪና ፡ ይምጣ ፡ በባቡር ፡ ነገ ፡ እነግርሃለ፟ሁ ፡ bämäkina yəmṭa bäbabur nägä ənägrəhalläh^w, or by የሚ፟መጣው ፡ በመኪና ፡ ይሁን ፡ በባቡር ፡ ነገ ፡ እነግርሃለ፟ሁ ፡ yämmimäṭa bämäkina yəhun bäbabur nägä ənägrəhalläh^w, or by በመኪና ፡ ወይም፟ ፡ በባቡር ፡ መምጣቱን ፡ ነገ ፡ እነግርሃለ፟ሁ ። bämäkina wäyəmm bäbabur mämṭatun nägä ənägrəhalläh^w.

The alternative 'whether ... or' for the same verb in the past is expressed either by the repeated jussive in the positive and negative, or by the gerundive + እንደሆነ endähonä (or እንደሁ ፡ endäh^w), or by እንደ endä with the perfect, or by the verbal noun with the suffix pronouns referring to the person. Note that the last two possibilities are ambiguous since they can also render the idea of 'that'. Thus, 'I don't know whether Alemu came or not' is expressed by ዓለሙ ፡ ይምጣ ፡ አይምጣ ፡ አላውቅም alämu yəmṭa ayəmṭa alawqəm , or by ዓለሙ ፡ መጦ፟ ፡ እንደሆነ ፡ አላውቅም ። alämu mäṭṭo *əndähonä* *alawqəm*, or by ዓለሙ ፡ መምጣቱን ፡ አላውቅም ፡ *alämu* *mämṭatun* *alawqəm* (but also 'I don't know that Alemu came'), or by ለሙ ፡ እንዲመጣ ፡ አላውቅም ፡ *alämu* *əndä* *mäṭṭa* *alawqəm* (but also 'I don't know that Alemu came').

The alternative 'whether ... or' for the same verb in the future is expressed either by the repeated jussive in the positive and negative, or by the simple imperfect + እንደሆነ *əndähonä* (or እንደሁ ፡ *əndähʷ*), or by the simple imperfect እንደሁ *əndähʷ* followed by the negative imperfect of the same verb, or by እንደ ፡ *əndä* with the relative imperfect (but this structure also expresses the idea of 'that'), or by the verbal noun, or by the repeated verbal noun in the positive and negative. Thus, 'I don't know whether Alemu will come tomorrow or not' is expressed by ዓለሙ ፡ ነገ ፡ ይምጣ ፡ አይምጣ ፡ አላውቅም ፡ *alämu* *nägä* *yəmṭa* *ayəmṭa* *alawqəm*, or by ዓለሙ ፡ ነገ ፡ ይመጣ ፡ እንደሆነ ፡ አላውቅም ፡ *alämu* *nägä* *yəmäṭa* *əndähonä* *alawqəm*, or by ዓለሙ ፡ ነገ ፡ ይመጣ ፡ እንደሁ ፡ አይመጣ ፡ አላውቅም ፡ *alämu* *nägä* *yəmäṭa* *əndähʷ* *aymäṭa* *alawqəm*, or by ዓለሙ ፡ ነገ ፡ እንደሚመጣ ፡ አላውቅም ፡ *alämu* *nägä* *əndämmimäṭa* *alawqəm* (but also 'I don't know that Alemu will come tomorrow'), or by ዓለሙ ፡ መምጣቱን ፡ አላውቅም *alämu* *mämṭatun* *alawqəm*, or by ዓለሙ ፡ መምጣቱንና ፡ አለመምጣቱን ፡ አላውቅም ፡ *alämu* *mämṭatunənna* *alämämṭatun* *alawqəm*.

It would seem that these structures cannot be used with all the verbs of the main clause indiscriminately. Thus, for instance, 'ask him whether he will come tomorrow' is rendered by ነገ ፡ ይመጣ ፡ እንደሆነ ፡ ጠይቀው *nägä* *yəmäṭa* *əndähonä* *ṭäyyəqäw*, or by ነገ ፡ መምጣቱን ፡ አለመምጣቱን ፡ ጠይቀው *nägä* *mämṭatun* *alämämṭatun* *ṭäyyəqäw*, but no jussive structure can be used here.

The idea of 'whether' for the verb of presence is expressed for the present either by እንዳሆነ endähonä, or by እንዳለ ፡ əndallä, or by the verbal noun, or by the verbal noun in the affirmative and negative. Thus, 'ask him whether his master is at home' is rendered by ጌታው ፡ እቤት ፡ እንዳሉ ፡ ጠይቀው ፡ getaw əbet əndallu ṭäyyəqäw (but also 'ask him while his master is at home'), or by ጌታው ፡ እቤት ፡ እንዳሆኑ ፡ ጠይቀው ። getaw əbet əndähonu ṭäyyəqäw (but also 'ask him while his master is at home'), or by ጌታው ፡ እቤት ፡ መኖራቸውን ፡ ጠይቀው getaw əbet mänoraččäw ṭäyyəqäw, or by ጌታው ፡ እቤት ፡ መኖር ፡ አለመኖራቸውን ፡ ጠይቀው getaw əbet mänor alämänoraččäwən täyyəqäw.

For the past, እንዳነበረ əndänäbbärä is used. Example: ጌታው ፡ እቤት ፡ እንዳነበሩ ፡ ታውቃለህ getaw əbet əndänäbbäru tawqalläh 'do you know whether his master was at home?' (but also 'do you know that his master was at home?').

In the interrogative alternative between two verbs, ወይስ ፡ wäyəss is placed between the verbs, the high pitch being on the first verb. The element ወይስ wäyəss can be omitted, the high pitch being on the first verb. Thus, 'is he here or has he gone?' is rendered by አለ ፡ ወይስ ፡ ሄደዋል? allä wäyəss hedwal? or by አለ ፡ ሄደዋል? allä hedwal?

The idea of 'regardless whether' is expressed either by ሆነ honä placed between the two nouns, or by ይሁን ፡ yəhun (that is, the jussive of ሆነ honä) placed between the two nouns. Thus, 'regardless whether it is tea or coffee I will drink it' is expressed by ሻይ ፡ ሆነ ፡ ቡና ፡ እጠጣለሁ šay honä bunna əṭäṭṭallähʷ, or by ሻይ ፡ ይሁን ፡ ቡና ፡ እጠጣለሁ ፡ šay yəhun bunna əṭäṭṭallähʷ.

98. QUESTION and ANSWER

98.1. QUESTION THROUGH PARTICLES

98.1.1. Direct question

A question is expressed by various question particles. They are:

'Who?' ማን man. Examples: ማን፡ አጠና man aṭänna 'who studied?'

'Whom?' ማንን mannən, that is, ማን man with the marker -ን -n of the direct complement. Example: ማንን፡ አየህ mannən ayyäh 'whom did you see?' See also §26.1.

'Whose?' የማን yäman, that is, the element የ yä- 'of' preceding ማን man. Example: ይህ፡ መጽሐፍ፡ የማን፡ ነው፡ yəh mäṣhaf yäman näw 'whose is this book?'

'What?' ምን mən. Example: ምን፡ ትፈልጋለህ mən təfälləgalləh 'what do you want?'.

'Which?' (as adjective and pronoun) የትኛው yätəññaw. Examples: የትኛውን፡ መጽሐፍ፡ ነው፡ የምትፈልገው yätəññawən mäṣhaf näw yämmettəfälləgäw 'which book do you want?' አበበ፡ የትኛውን፡ ይፈልጋል፡ Abbäbä yätəññawən yəfälləgal 'which does Abbebe want?'. See also §26.5.

'When?' መቼ mäč, or መቼ mäčä, or ምን፡ ጊዜ mən gize. Examples: መቼ (or መቼ) ትመጣለህ mäč (or mäčä) təmäṭalläh 'when will you come?'; ምን፡ ጊዜ፡ መጣህ፡ mən gize mäṭṭah 'when did you come?'.

'Where?' የት yät. Example: የት፡ ነው፡ ያለኸው፡ yät näw yallähäw 'where are you?'

'From where?' ከየት käyät. Example: ከየት፡ ትመጣለህ käyät təmäṭalläh 'from where do you come?'

'Toward where?, where to?'. ወዴት wädet. Example: ወዴት፡ ትሄዳለህ፡ wädet təhedalläh 'where (toward where) do you go?'

'Which way?' በየት፡ (በኩል) bäyät (bäkkul). Example: በየት፡ (በኩል፡) ትሄዳለህ bäyät (bäkkul) təhedalläh 'which way are you going?'

'Why?' ለምን lämən, ስለምን səlämən. Example: አስተማሪው ተማሪውን፡ ለምን፡ ወቀሰው astämariw tämariwən lämən wäqqäsäw 'why did the teacher reprimand the student?'

'How?' እንዴት əndet. Example: እንዴት፡ ሠራኸው፡ əndet särrahaw 'how did you do it?'

'How many?' ስንት sənt (for numbered things), ምን፡ ያህል፡ mən yahəl (for unnumbered things). Examples: ስንት፡ መጽሐፍ፡ ትፈልጋለህ፡ sənt mäṣhaf təfälləgalläh 'how many books do you want?'; ምን፡ ያህል፡ ሰው፡ መጣ mən yahəl saw mäṭṭa 'how many people came?'

Note the expression ዕድሜህ፡ ስንት፡ ነው። ədmeh sənte näw 'how old are you?'

'How far?, how long?, how big?' and other questions of that type are expressed by ምን፡ ያህል፡ mən yahəl with the adjective or a verbal form or an abstract noun of the element in question. Thus, 'how long is the river?' is expressed by ወንዙ፡ ምን፡ ያህል፡ ረዥም፡ ነው፡ wänzu mən yahəl räžim näw, or ወንዙ፡ ምን፡ ያህል፡ ይረዝማል፡ wänzu mən yahəl yəräzmal, or ወንዙ፡ ርዝመቱ፡ ምን፡ ያህል፡ ነው። wänzu rəzmätu mən yahəl näw?'

98.1.2. Indirect question

The indirect question is expressed by the particles of question mentioned above, the verb in the perfect or relative imperfect being introduced by እንደ əndä.

'Who?'. Example: ማን፡ እንዳጠና፡ አላውቅም፡ man əndaṭänna alawqəm 'I don't know who studied'.

'When?'. Example: መቼ፡ እንደሚመጣ፡ አላውቅም፡ mäčä əndämmimäṭa alawqəm 'I don't know when he will come'.

'Where?'. Example: የት፡ እንደሚኖር፡ አልነገረኝም፡ yät əndämminor alnäggäräññəm 'he did not tell me where he lives'.

'From where?'. Example: ከየት፡ እንደመጣ፡ አላውቅም፡ käyät əndämäṭṭa alawqəm 'I don't know from where he came'.

'How much?'. Example: ስንት፡ መጽሐፍ፡ እንደፈለገ፡ አልነገረኝም፡ sənt mäṣhaf əndäfällägä alnäggäräññəm 'he did not tell me how many books he wanted'.

Why?' Example: አስተማሪው፡ ተማሪውን፡ ለምን፡ እንደተቈጣው፡ አላውቅም፡ astämariw tämariwən lämən əndätäqʷäṭṭaw alawqəm 'I don't know why the teacher was angry at the student'.

98.2. QUESTION WITH A 'YES' or 'NO' ANSWER

98.2.1. The expression of the question

A question for which one expects a 'yes' or 'no' answer is expressed by a rising tone. Example: አዲስ፡ አበባ፡ ነገ፡ ትሄዳለህ? addis abäba nägä təhedalläh 'will you go tomorrow to Addis Ababa?'

In writing the suffixed -ን -nə is also used. Thus, ትሄዳለህን፡ təhedallähənə? 'will you go?'. In speech this procedure of expressing a question disappears.

A question is also expressed by ወይ wäy placed at the end of the sentence. Thus, አዲስ፡ አበባ፡ ነገ፡ ትሄዳለህ፡ ወይ፡ addis abäba nägä təhedalläh wäy? 'will you go tomorrow to Addis Ababa?' In speech, however, this type of question is less used at present.

Surprise and an unexpected action is expressed by እንዴ ənde placed at the end of the sentence. Example: ይመጣል፡ እንዴ፡ yəmäṭal ənde 'will he really come?' is used when one does not expect the person to come.

The question 'what if?' is expressed by -ሽ -ss or -ሻ -ssa suffixed to the verb, which is then used in a conditional form. Examples: ቢመጣሽ bimäṭass or ቢመጣሻ bimäṭassa 'and what if he comes?'.

The enclitic -ሽ -ss or -ሻ -ssa is also used with the simple gerundive expressing a finite action. Thus, ገድለህሽ gädlähess or ገድለህሻ gädlähessa 'and what after you killed?'

Note that for the expression of probability in a question the simple imperfect ይሆን yəhon is used with the principal verb as against the compound imperfect ይሆናል yəhonal in an affirmative statement. Thus, ይህ፡ መርዝ፡ ይገድለው፡ ይሆናል yəh märz yəgädläw yəhonal 'this poison might have killed him', as against ይህ፡ መርዝ፡ ይገድለው፡ ይሆን? yəh märz yəgädläw yəhon? 'might this poison have killed him?'

98.2.2. The expression of the answer

The means of expressing an affirmative or negative answer depends on the type of question.

If the question is positive, an affirmative answer is expressed by አዎን awon or አዎ awo 'yes'; a negative answer is expressed by የለም yälläm 'no'.

For the affirmative answer, the verb of the question can also be added, or the verb alone can be used without አዎን awon 'yes'.

Thus, the affirmative answer to the question ወደ፡ ተማሪ፡ ቤት፡ ትናንትና፡ ሄደ፡ wädä tämari bet tənantənna hedä? 'did he go yesterday to school?' is

1. አዎን awon 'yes', or
2. አዎን፡ሄደ። awon hedä 'yes, he went', or
3. ሄደ። hedä 'he went'.

Note that the type 2, that is, the answer 'yes' with the repeated verb is used in a more formal speech.

For an adjective with ነው näw the affirmative answer to the question ትልቅ ፡ ነው ። təlləq näw 'is he big?', is

1. አዎን awon 'yes'
2. አዎን፡ ትልቅ ፡ነው awon, təlləq näw 'yes, he is big'
3. ትልቅ፡ነው təlləq näw 'he is big'.

With an adjective and ነበረ näbbärä 'he was', the affirmative question to ጐበዝ፡ነበረ gʷäbäz näbbärä 'was he a real fellow?' is

1. አዎን። awon 'yes'
2. አዎን፣ ጐበዝ፡ነበረ awon, gʷäbäz näbbärä 'yes, he was a real fellow'
3. ጐበዝ ፡ ነበረ gʷäbäz näbbärä 'he was a fellow'
4. ነበረ näbbärä 'he was'.

If the question is a complex sentence, the whole sentence is repeated. Thus, the affirmative answer to the question ሰርቆ ፡ ነው ፡ የሄደው särqo näw yähedäw? 'is it after he stole that he left?' is

1. አዎን። awon 'yes'
2. አዎን፣ ሰርቆ ፡ነው ፡ የሄደው ። awon särqo näw yähedäw 'yes, it is after he stole that he left'.
3. ሰርቆ ፡ ነው ፡ የሄደው ። särqo näw yähedäw 'it is after he stole that he left'.

For the negative answer, the expression የለም yälläm 'no' is used, or the verb of the question in the negative can be added to የለም yälläm, or the verb in the negative alone can be used without የለም yälläm 'no'.

Thus, the negative answer to the question ወደ፡ተማሪ፡ቤት፡ሄደ፡ wädä tämari bet hedä 'did he go to school?' is

1. የለም yälläm 'no'
2. የለም፡አልሄደም፡ yälläm, alhedäm 'no, he did not go'
3. አልሄደም፡ alhedäm 'he did not go'

For an adjective with ነው näw the negative answer to the question ትልቅ ፡ ነው ፡ təlləq näw 'is he big?' is

1. የለም yälläm 'no'
2. የለም። ትልቅ ፡ አይደለም ፡ yälläm, təlləq aydälläm 'no, he is not big'
3. ትልቅ ፡ አይደለም təlləq aydälläm 'he is not big'.
4. አይደለም፡ aydälläm 'he is not'
5. የለም። አይደለም yälläm aydälläm 'no, he is not'.

If the question is negative an affirmative answer is expressed by የለም 'no' and the verb of the question is used in the positive; a negative answer is expressed by አዎን awon (or አዎ awo) 'yes' and the verb of the question is used in the negative.

Question: ትናንትና ፡ አልመጣም ፡ tənantənna almäṭṭan 'did not he come yesterday?'

Answer for 'yes': የለም፡መጥቷል ፡ yälläm mäṭṭwal 'no, he has come'.

Answer for 'no': አዎ ፡ አልመጣም awo almäṭṭam 'yes, he has not come'.

USE OF አቤት abet, እሜት emmet

A polite way of asking to repeat a question is አቤት abet? 'I beg your pardon?', when addressed to man, እሜት emmet when addressed to a woman.

A familiar way of asking to repeat a question between friends is ወይ wäy?

99. COMPARISON.

99.1. Comparative

The comparison will include the concept of the comparative ('he is as tall as his brother'), the elative ('he is taller than his brother'), and the superlative ('he is the tallest').

The concept of comparison expressed in English by 'the same as, like, as ...as' is expressed in Amharic by እንደ endä preceding the noun that is compared; or by ከ kä + noun compared followed by እኩል ekkul 'equal'; or by noun ን -ne followed by ያህል yahel 'it is equal' (or የሚያህል yämmiyahel 'which is equal') or ~~wich~~ by የ yä + noun + ን ne followed by ያህል yahel 'it is equal' (or የሚያህል yämmiyahel 'that which is equal'); or by የመሰለ yämässälä 'that which resembled' (or የሚመስል yämmimäsl 'that which resembles') following the compared noun.

Examples with እንደ endä: እንደወንድሙ ፡ ደግ ፡ ነው endäwändemmu dägg näw 'he is kind like his brother'; የኔ ፡ ፈረስ ፡ እንዳንተ ፡ ፈረስ ፡ ነው yäne färäs endantä färäs näw 'my horse is the same as yours'; እሱ ፡ እንደወንድሙ ፡ ቀስ ፡ ብሎ ፡ ይሠራል essu endäwändemmu qäs belo yesäral 'he works as slowly as his brother'.

With ከ ... እኩል kä ... ekkul: ከሷ ፡ እኩል ፡ ቆንጆ ፡ የለም ፡ kässwa ekkul qonǧo yälläm 'there is no one as beautiful as she'; ካንተ ፡ እኩል ፡ ይሮጣል ፡ kantä ekkul yeroṭal 'he runs as fast as you'; ከሱ፡ እኩል፡ ገንዘብ፡ ያለው፡ የለም፡ kässu əkkul gänzäb yalläw yälläm 'there is no one that has as much money as he'; ካንተ፡ እኩል፡ እሠራለሁ kantä əkkul əsärallähʷ 'I work as much as you'.

With noun + ን -nə followed by ያህል yahəl (or የሚያህል፡ yämmiyahəl) or with የ yä + noun + ን nə followed by ያህል yahəl or የሚያህል yämmiyahəl. Examples: የወንድሙን፡ (ወንድሙን) ያህል፡ ሰነፍ፡ ነው፡ yäwändəmmun (or wändəmmun) yahəl sänäf näw 'he is as lazy as his brother'; ያንተን፡ (or አንተን) ያህል፡ እሠራለሁ፡ yantän (or antän) yahəl əsärallähʷ 'I work as much as you'; የብርሃኑን፡ ያህል፡ መጽሐፍ፡ አለኝ፡ yäbərhanu yahəl mäṣhaf alläññ 'I have as many books as Berhanu'; ያንተን (or አንተን) ያህል፡ (or የሚያህል) ሰው፡ የለም yantän (or antän) yahəl (or yämmiyahəl) säw yälläm 'there is no one like you'.

With የመሰለ yämässälä (or የሚመስል yämmimäsl). Examples አንተን የመሰለ (or የሚመስል) ሰው፡ ያለ፡ ሥራ፡ እንዴት፡ ቁጭ፡ ይላል፡ antän yämässälä (or yämmimäsl) säw yalä səra əndet qučč yəlal 'how can a man like you sit around without work?'

If in English the verb of quality 'to be' is implicit, Amharic uses the verb of existence አለ allä. Thus: እንደሱ፡ ያለ፡ ረዥም፡ አላየሁም፡ əndässu yallä räžžəm alayyähum 'I have never seen anyone as tall as he'; እንደሱ፡ ያለ፡ ሰው፡ መስነፍ፡ የለበትም፡ əndässu yallä säw mäsnäf yälläbbätəm 'a person like him should should not be lazy'.

The degree in size ('as tall as') is rendered by ያህል yahəl with the corresponding expression of size or by ያህላል yahlal with or without the corresponding expressions of size. Thus, 'he is as tall as his father' is rendered by ያባቱን (or አባቱን፡)

ያህል፡ ረጅም፡ ነው yabbatun (or abbatun) yahəl räǧǧəm näw; or by ያባቱን፡ (or አባቱን) ያህል፡ ይረዝማል፡ yabbatun (or abbatun) yahəl yəräzmal; or by አባቱን፡ ያህላል። abbatun yahlal; or by በቁመቱ፡ አባቱን፡ ያህላል፡ bäqumätu abbatun yahlal.

The negative is expressed by አያህልም፡ ayahləm (that is, the negative imperfect of አከለ akkäla). Example: አባቱን፡ አያህልም፡ abbatun ayahləm 'he is not as big as his father'.

The degree in size can also be expressed by እንደ əndä placed before the compared noun. Example: እንዳባቱ፡ ረጅም፡ ነው əndabbatu räǧǧəm näw 'he is as tall as his father'.

The idea of 'such, such a' is expressed by እንዲህ፡ ያለ፡ əndih yallä (lit. 'like-this who-is'), or by እንደዚህ əndäzzih (lit. 'like this') or by እንዲህ፡ ዓይነት፡ əndih aynät (lit. 'like-this kind'), or by ይህን፡ የመሰለ፡ yəhən yämässälä (lit. 'this that-resembles'). Thus the sentence 'such a job will not take much time' is rendered by እንዲህ፡ ያለ፡ ሥራ፡ ብዙ፡ ጊዜ፡ አይፈጅም። əndih yallä səra bəzu gize ayfäǧəm, or by እንዲህ፡ ዓይነት፡ ሥራ፡ ብዙ፡ ጊዜ፡ አይፈጅም። əndih aynät səra bəzu gize ayfäǧəm, or by ይህን፡ የመሰለ፡ (or የሚመስል) ሥራ፡ ብዙ፡ ጊዜ፡ አይፈጅም yəhən yämässälä (or yämmimäsl) səra bəzu gize ayfäǧəm.

Other examples: እንዲህ፡ ያለ፡ ነገር፡ በፍጹም። አትልም፡ əndih yallä nägär bäfəṣṣum attələm 'she would never say such a thing'; እንዲህ፡ ያለ፡ መቀባጠር፡ አልሰማሁም፡ əndih yallä mäqäbaṭär alsämmahum 'I have never heard such nonsense!'

The idea of 'as much as' in the meaning of 'the amount of' is expressed by ያህል yahəl. Examples: የፈለገውን፡ ያህል፡ ይበላል፡ yäfällägäwən yahəl yəbälal 'he eats as much as he wants'; የጠየቀውን፡ ያህል፡ ስጠው፡ yäṭäyyäqäwən yahəl səṭäw 'give him as much as he asks for'.

The idea of 'pretending to be like, as if' is expressed by the simple imperfect ይመስል yəmäsl. Examples: ልጅ፡ ይመስል፡ ወተት፡ ይጠጣል፡ ləǧ yəmäsl wätät yəṭäṭṭal 'he drinks milk as if he were a child'; ባለጸጋ፡ ይመስል፡ ገንዘቡን፡ ይዘራል፡ baläṣägga yəmäsl gänzäbun yəzäral 'he wastes his money as if he were a rich man'.

99.2. ELATIVE

The elative, that is the concept expressed in English by -er (as in 'my brother is taller than his') or by 'more ... than' (as in 'this sentence is more complex than that one') is most normally expressed in Amharic by ከ kä (rarely ተ tä) preceding the noun that is compared. As for the attribute, it can be expressed by a noun, by a verb or by an adjective. The adjective has no special ending equivalent to English -er. Examples: ከተስፋዬ፡ ዓለሙ፡ ትልቅ፡ ነው kätäsfaye alämu təlləq näw 'Alemu is taller than Tesfaye'. Note that the order can be changed so that the sentence will read: ዓለሙ፡ ከተስፋዬ፡ ትልቅ፡ ነው፡ alämu kätäsfaye təlləq näw.

Other examples: ከዓለሙ፡ ተስፋዬ፡ ይረዝማል፡ kä'alämu täsfaye yəräzmal 'Tesfaye is taller than Alemu'; ከመስረቁ፡ ካለማመኑ፡ ገረመኝ፡ kämäsräqu alämamänu gärrämäñ 'I am more astonished at his denying it than at his stealing'; ከሷ፡ ውቢቱ፡ ቆንጆ፡ ነች፡ kässwa wubitu qonǧo näčč 'Wubitu is prettier than she'.

The elative concept can be reinforced by the verbs ላቀ laqä 'to be more', በለጠ bällaṭä 'to exceed', both these verbs are used for favorable or unfavorable qualities and actions; and ባሰ basä 'to be worse', used for unfavorable qualities and actions.

In all these cases the noun that is compared is preceded by ከ kä. The verb ላቀ laqä is mostly used as simple imperfect ይልቅ yəleq. As for the verb በለጠ bällätä, it is used either as simple imperfect ይበልጥ yəbält or as የበለጠ yäbällätä (that is, the relative perfect), or as አብልጦ abləto (that is to say, the gerundive of the a-stem). The verb ባሰ basä is used in the form የባሰ yäbasä, that is, a relative perfect.

Examples: ከተስፋዬ፡ ይልቅ፡ (ይበልጥ) ዓለሙ፡ ትጉህ፡ ነው፡ kätäsfaye yəleq (or yəbält) alämu təguh näw 'Alemu is more diligent than Tesfaye'; ከኔ፡ ልብስ፡ ያንተ፡ ልብስ፡ የባሰ፡ (የበለጠ) ቁሻሻ፡ ነው፡ käne ləbs yantä ləbs yäbasä (or yäbällätä) qušaša näw 'your dress is dirtier than my dress'.

Note that የባሰ yäbasä in a sentence such as ከተስፋዬ፡ እሱ፡ የባሰ፡ ብልህ፡ ነው፡ kätäsfaye əssu yäbasä bələh näw would mean 'he is far more clever than Tesfaye'.

Examples with verbs: ከኔ፡ የበለጠ፡ (አብልጦ) ይሠራል፡ käne yäbällätä (or abləto) yəsäral 'he works more than I do'; ካባቱ፡ ይልቅ፡ እናቱን፡ ይወዳል፡ kabbatu yəleq ənnatun yəwäddal 'he loves his mother more than his father'; ከኔ፡ የባሰ፡ እሱ፡ ይጠላቸዋል፡ käne yäbasä əssu yəṭälaččäwal 'he hates them more than I do; ይህ፡ መጽሐፍ፡ ከኛ፡ መጽሐፍ፡ የበለጠ (ይበልጥ) ይከብዳል፡ yəh mäshaf käňňa mäshaf yäbällätä (or yəbält) yəkäbdal 'this book is heavier than ours'.

The various verb forms of በለጠ bällätä 'exceed' when preceded by በ bä prefixed to an abstract noun, expresses an elative with reference to that abstract noun. In English the predicate is expressed by an adjective. Examples: በዐውቀት፡ ትበልጠዋለች፡ bäᵓəwqät təbältäwalläč 'he is wiser than they', lit. 'in-knowledge he-exceeds-them'; በዕድሜ፡እበልጥሃለሁ፡ *bäʾədme əbälṭəhalläh*ʷ 'I am older than you', lit. 'in-age I-exceed-you'; ከበደ፡ ዓለሙን፡ በብልህነት፡ ይብለጠው፡ እንጂ፡ በደግነት፡ አይበልጠውም፡ Käbbädä Alämun *bäbələhənnät yəbläṭäw ənği bädäggənnät aybälṭäwəm* 'Kebbede is more intelligent than Alemu, but he is not kinder than he', lit. 'Kebbede Alemu-object in-intelligence let-him-exceed-him indeed-but in-kindness he-does-not-exceed him'.

The verb በለጠ *bällätä* alone with ከ *kä* preceding the noun that is compared means 'bigger, greater'. Example: ከጥዱ፡ባሕር፡ዛፉ፡ ይበልጣል *käṭədu bahr zafu yəbälṭal* 'the eucalyptus is bigger than the juniper'.

The idea of 'older, bigger', or 'younger, smaller' is expressed idiomatically by ትልቅ *təlləq* 'bigger', ታላቅ፡ *tallaq* 'older'; ትንሽ *tənnəš* 'smaller', ታናሽ *tannaš* 'younger'. Examples: ማነው፡ ታላቅ፡ አንተ፡ ወይስ፡ ኃይሉ፡ *man näw tallaq, antä wäyəss haylu* 'who is older, you or Hailu?'; ማነው፡ ታናሽ *man näw tannaš* 'who is younger?'.

While normally ትልቅ፡ *təlləq* and ትንሽ *tənnəš* refer to size, they also can be used for age. Example: እዚህ፡ ትልቅ፡ ማነው፡ *əzzih təlləq man näw* 'who is older here?'.

For 'older', see also the expression mentioned above, namely በዕድሜ፡ እበልጥሃለሁ፡ *bäʾədme əbälṭəhalläh*ʷ 'I am older than you', lit. 'in-age I-exceed-you'.

The concept of 'much more' is expressed by በጣም *bäṭam* or እጅግ *əğğəg* preceding the quality. Example: ፈረስ፡ ከበቅሎ፡ በጣም (or እጅግ) ውድ፡ ነው፡ *färäs käbäqlo bäṭam* (or *əğğəg*) *wəddə näw* 'a horse is much more expensive than a mule'.

There is a series of verbs in which the elative concept is inherent. In these cases no other verb is used to express the elative. These verbs are: ተሻለ፡ täšalä 'to be better, it is better, to feel better (used impersonally)'; በለጠ bällätä 'to be more than' (also 'to exceed'); ባሰ basä 'to be worse' (also 'to be bad'); ከፋ käffä 'to be worse' (also 'to be bad'); አነሰ annäsä 'to be smaller' (also 'to decrease, to be little'); ተበላሸ፡ täbälaššä 'to become worse' (also 'to spoil'); በዛ bäzza 'to be more than' (also 'to be numerous'). Note that these verbs have meanings in which no elative concept is involved, in addition to the elative meanings.

Examples: ዓለሙ፡ በጎ፡ ነው፡ አዎን፡ ተሻሎታል alämu bäggo näw?, aʷon täšlotal 'how is Alemu?, he feels better'; ብትሄድ፡ ይሻላል bətəhed yəššalal 'it is better that you go'; ዘመዶችሽ፡ ከበለጡብሽ፡ ሂጂ zämädoččəš käbällätubbəš higi 'if your relatives are worthier for you, go then'; ችጋሩ፡ ብሷል፡ čəggaru bəswal 'the famine has become worse'; በሽታው፡ ከፍቷል bäššətaw käftwal 'the disease has become worse'; ከሐረር፡ ከተማና፡ ከድሬ፡ ዳዋ፡ ከተማ፡ የትኛው፡ ያንሳል? ድሬ፡ ዳዋ፡ ያንሳል። käharär kätämanna kädəre dawa kätäma yätəňňaw yansal? dəre dawa yansal 'which is smaller, the city of Harar or the city of Dire Dawa? Dire Dawa is smaller'; ነገሩ፡ ተበላሽቷል። nägäru täbälaštwal 'the matter has become worse (or deteriorated)'; ዘንድሮ፡ ወሮበላ፡ በዝቷል፡ zändəro wärrobälla bäztwal 'this year the vagabonds have become more numerous', or 'there are many vagabonds this year'.

The form ያነሰ yannäsä (that is, the relative perfect of አነሰ annäsä 'be little') serves for the expression of 'less'.

Example: ተስፋዬ፡ ከኔ፡ ያነሰ፡ ገንዘብ፡ አለው፡ täsfaye käne yannäsä gänzäb alläw 'Tesfaye has less money than I'.

The idea of 'rather than' is expressed either by ከ kä with the verbal noun followed or not by ይልቅ yələq or by ከ kä with the relative imperfect followed by ይልቅ yələq. Examples: ቁጭ፡ ከማለት ይልቅ (or ቁጭ፡ ከምትትል፡ ይልቅ፡) ወደ፡ ሥራ፡ ሂድ፡ quč̣č̣ kämalät yələq (or quč̣č̣ kämməttəl yələq) wädä səra hid 'rather than sitting, go to work'; ገንዘብ፡ ኖሮኝ፡ ከማዘን (ከምዝን) ደሃ፡ ሆኜ፡ ልደሰት፡ gänzäb noroñ kämazän (or kämmazən) däha hoññe ləddäsät 'I would rather be poor and happy than be rich and sad'.

The alternative of the elative concept can be expressed either by ወይስ wäyəss placed between the two nouns being compared, the predicate being expressed either by an adjective or verb, or by having the element ከ kä precede both nouns being compared which are then combined by the conjunction -ና -nna 'and'. Example: 'Who is taller, Tesfaye or Alemu?' can be rendered by ማን፡ ይረዝማል? ዓለሙ፡ ወይስ፡ ተስፋዬ፡ man yəräzmal alämu wäyəss täsfaye, lit. 'who is-tall(er) Alemu or Tesfaye', or by ከተስፋዬና፡ ከዓለሙ፡ ማን፡ ይረዝማል kätäsfayənna käʾalämu man yəräsmal 'from-Tesfaye-and from-Alemu who is-tall(er)?'

The concept of 'be different from' is expressed by ከ kä with the compared noun followed by the verb ተለየ täläyyä 'be different' or by the adjective ልዩ ləyyu. Example: የኔ፡ መጽሐፍ፡ ካንተ፡ መጽሐፍ፡ ይለያል (or ልዩ፡ ነው) yäne mäṣhaf kantä mäṣhaf yəlläyyal (or ləyyu näw) 'my book is different from your book'.

99.3. SUPERLATIVE

As was the case with the elative, Amharic has no special ending equivalent to the English ending -est for certain adjectives. The superlative that is expressed in English either by -est or by most is rendered in Amharic by ከ kä preceding the noun that is compared which is then most normally followed by ሁሉ hullu 'all' or by መኻከል mähakkäl 'among'. The adjective has most often the article

Examples: 'He is the fattest of their children' can be expressed by: ከልጆቻቸው ፡ ሁሉ ፡ ወፍራም (ወፍራሙ) እሱ ፡ ነው ፡ käləǧoččaččäw hullu wäfram (or wäframu) əssu näw, or by ከልጆቻቸው ፡ መኻከል ፡ ወፍራም (or ወፍራሙ) እሱ ፡ ነው käləǧoččäw mähakkäl wäfram (or wäframu) əssu näw.

Without ሁሉ hullu, as in ይህ ፡ ገበያ ፡ በኢትዮጵያ ፡ ውስጥ ፡ ካሉት ፡ ገበያዎች ፡ ትልቁ ፡ ነው yəh gäbäya bäityoppya wəsṭ kallut gäbäyawoč təlləqu näw 'this market is the biggest of all the markets of Ethiopia'. ~~Note the article with the adjective.~~

Quality can be expressed either by the adjective (usually with the article) or by the verb. Examples: ከልጆቻችን ፡ ሁሉ ፡ አጭር ፡ ሣህሌ ፡ ነው käləǧoččaččən hullu aččər sahle näw 'Sahle is the shortest of our children'. This same sentence may also be expressed in the following ways: ከልጆቻችን ፡ ሁሉ ፡ ሣህሌ ፡ አጭር ፡ ነው käləǧoččaččən hullu sahle aččər näw, or ከልጆቻችን ፡ ሁሉ ፡ የሚያጥረው ፡ ሣህሌ ፡ ነው ፡ käləǧoččaččən hullu yämmiyaṭräw sahle näw, or ከልጆቻችን ፡ ሁሉ ፡ ሣህሌ ፡ ያጥራል ፡ käləǧoččaččən hullu sahle yaṭral.

In all these cases, however, ሁሉ hullu can be omitted. For example: ከወንድሞቼ ፡ አጭሩ ፡ ለማ ፡ ነው ፡ käwändəmmočče aččəru lämma näw 'Lemma is the shortest of my brothers'. Note the article with the adjective.

In case there is no noun with which comparison is made, the superlative is expressed by ከሁሉ kähullu. Example: 'He is the shortest' is expressed by ከሁሉ ፡ አጭር ፡ እሱ ፡ ነው kähullu aččər əssu näw, or ከሁሉ ፡ የሚያጥረው ፡ እሱ ፡ ነው or እሱ ፡ ከሁሉ ፡ ያጥራል ፡ əssu kähullu yaṭral.

In case comparison is made with a numeral, the element ከ kä precedes the numeral. It may or may not be followed by መኻል mähal 'among'; the expression ሁሉ hullu is never used. As for the numeral, it is most often followed by the enclitic ም -m, but if it is not, a pause in speaking must be made. Example: 'This is the heaviest of the three' can be rendered by ከሶስቱ ፡ (ከሶስቱ ፡ መኻል) ከባድ ፡ ይሄ ፡ ነው käsostu (or käsostu mähal) käbbad yəhe näw, or by ከሶስቱም ፡ ይሄ ፡ ይከብዳል ፡ käsostum yəhe yəkäbdal, or by ከሶስቱ ፡ ከባድ ፡ ይሄ ፡ ነው käsostu käbbad yəhe näw.

There are a few adverbial expressions which have reference to the concept of the superlative such as 'at least, at (the) most, at worst, at the best'. They can be expressed as follows in sentences such as: 'In order to start a good business, at least two thousand dollars are necessary' ደምበኛ ፡ ንግድ ፡ ለመጀመር ፡ ቢያንስ (ቢያንስ ፡ ቢያንስ) ሁለት ፡ ሺ ፡ ብር ፡ ያስፈልጋል ፡ dämbäñña nəged lämäǧämmär biyans (or biyans biyans) hulät ši bərr yasfälləgal. The expression 'at least' is expressed here by ቢያንስ biyans.

The sentence, 'at the most six hundred people will come to her wedding' is expressed by ለሠርጓ ፡ ቢበዛ ፡ ስድስት ፡ መቶ ፡ ሰው ፡ ይመጣል ፡ läsärgwa bibäza səddəst mäto säw yəmäṭal (the expression 'at most' is expressed here by ቢበዛ bibäza); or by ቢመጣ ፡ ቢመጣ ፡ ለሠርጓ ፡ ከስድስት ፡ መቶ ፡ ሰው ፡ ይበልጥ ፡ አይመጣም ፡ bimäṭa

bimäṭa läsärgwa käsəddəst mäto säw yəbälṭ aymäṭam, or ለሠርጓ፡ ግፋ፡ ቢል፡ ስድስት፡ መቶ፡ ሰው፡ ይመጣል፡ läsärgwa gəfa sil səddəst mäto säw yəmäṭal.

The sentence 'Which do you like best, beer, mead or liquor?' can be expressed by የትኛውን፡ አብልጠህ፡(ይበልጥ፣ ይበልጥ) ትወዳለህ? ጠላ፣ ጠጅ፣ ወይስ፡ አረቄ። yätəňňawən abləṭäh (or yəbälṭ) təwäddalläh ṭälla ṭäǧǧ wäyəss aräqe, or by የትኛውን፡ ትወዳለህ? ጠላ፣ ጠጅ፣ ወይስ፡ አረቄ፡ yätəňňawən təwäddalläh ṭälla ṭäǧǧ wäyəss aräqe, or by የትኛውን፡ ነው። የምትወደው፡ ጠላ፣ ጠጅ፡ ወይስ፡ አረቄ፡ yätəňňawən näw yämmətwäddäw ṭälla täǧǧ wäyəss aräqe.

The sentence 'at the worst, he might curse you' can be rendered by ግፋ። ቢል፡ ይረግምህ፡ ይሆናል gəfa bil yərägməh yəhonal.

100. CONDITIONAL

There are two basic divisions for the conditional:

1.. The real condition.

2. The unreal condition.

100.1. Real condition

For the real condition, there are various shades of probability or uncertainty of the action, these shades being expressed by various syntactical and morphological means.

The 'if' sentence will be called 'protasis' which is then followed by the 'apodosis'.

Concerning the probability, the conditional can express either the probability of the action of the protasis or a more remote probability. The probability of the action is expressed either by ከ *kä* with the perfect, or by the relative imperfect followed by ከሆነ *kähonä*, the apodosis being either in the imperfect, jussive or imperative.

Examples: ከፈ̈ለግህ ፡ እንሂድ ፡ *käfällägh ənnəhid* 'if you want, let us go'; ካልገ̈ባህ ፡ ጠ̈ይቅ *kalgäbbah ṭäyyəq* 'if you don't understand, ask'; ልጅቷን ፡ ካልወ̈ደደት ፡ አያገባትም ፡ *ləğətwan kalwäddädat ayagäbatəm* 'if he doesn't love the girl, he won't marry her'; ብር ፡ ካ̈ለህ ፡ ስጠ̈ኝ ፡ *bərr kalläh səṭäññ* 'give me money if you have some; የ̈ምትሄድ ፡ ከሆነ ፡ ይህን ፡ መጽሐፍ ፡ መ̈ልስ̈ልኝ ፡ *yämmətəhed kähonä yəhən mäṣhaf mälləsəlleñ* 'if you are going, return the book for me'.

A more remote probability is expressed by በ *bə* with the simple imperfect in the protasis, or by the relative imperfect followed by the fixed form ቢሆን *bihon*, the apodosis being in the imperfect, jussive or imperative. The conditional meaning may be rendered into English by 'in case'.

Examples: ቢፈ̈ልግ ፡ ይመጣል ፡ *bifälləg yəmäṭal* 'if (or 'in case') he wants to, he will come'; ተያዥ ፡ አምጣ ፡ ቢልህ ፡ እኔጋ ፡ ና ፡ *täyaž amṭa biləh ənega na* 'if he asks you for a guarantor, come to me'; እኔን ፡ የ̈ሚፈ̈ልግ ፡ ሰው ፡ ቢመጣ ፡ እቤት ፡ የ̈ለሁም ፡ *ənen yämmifälləg säw bimäṭa əbet yällähum* 'if anyone comes looking for me, (tell him) I am not home'; ይህን ፡ መጽሐፍ ፡ ለማሳተ̈ም ፡ የ̈ሚፈ̈ልጉት ፡ ቢሆን ፡ እልክ̈ልዎታ̈ለሁ ፡ *yəhən mäṣhaf lämasattäm yämmifällegut bihon ələkəlləwotallähʷ* 'in case You want to publish this book, I will send it to You'; የ̈ምትሄድ ፡ ቢሆን ፡ ይህን ፡ መጽሐፍ ፡ መ̈ልስ̈ልኝ ፡ *yämmətəhed bihon yəhən mäṣhaf mälləsəlleñ* 'in case you go, return this book for me'.

In case the action of the apodosis is visualized as being accomplished, the protasis is expressed by የ yä with the perfect followed by እንደሆነ əndähonä. Example: ነገ፡ የመጣ፡ እንደሆነ፡ ደመዙን፡ እሰጣዋለሁ፡ nägä yämäṭṭa əndähonä dämozun əsäṭäwalläh^w 'if he comes tomorrow, I will pay him his salary'.

If there is a chance that an action may take place and this action is to be stressed, it will be expressed by the simple imperfect followed by እንደሆን əndähon (or እንደሆነ əndähonä) or by the relative imperfect followed by ቢሆን bihon. Examples: መጽሐፉን፡ የምትጽፉ፡ ቢሆን፡ እሳትምላችኋለሁ፡ mäṣhafun yämmətṣəfu bihon asattəməlaččəh^walläh^w 'in case you write the book, I will have it printed for you'; ትበሉ፡ እንደሆን፡ እጋብዛችኋለሁ፡ təbälu əndähon əgabzaččəhwalläh^w 'if you really want to eat, I will invite you'.

The gerundive followed by እንደሆነ፡ əndähonä or እንደሁ əndähu expresses a past with a resultative meaning. Examples: መጥቶ፡ እንደሁ፡ ግባ፡ በለው። mäṭṭo əndähu gəba bäläw 'if he has come (or 'if he comes') tell him to enter'.

In a conditional sentence expressing a future action about which there is uncertainty, the protasis is expressed by ብ bə with the simple imperfect and the apodosis by the imperfect with ነበር näbbär. Example: ቤት፡ ቢሠራ፡ እረዳው፡ ነበር bet bisära ərädaw näbbär 'if he would build a house, I would help him', or 'were he to build a house I would help him'.

If the speaker is convinced that an action which is spoken of in the future will not, in fact, take place, his attitude will be expressed in the apodosis by በ bä with the perfect which may or may not be followed by ነበር näbbär. Example: ቤት ፡ ቢሠራ ፡ በረዳሁት ፡ (or በረዳሁት ፡ ነበር) bet bisära bäräddahut (or bäräddahut näbbär) 'were he to build a house (but he won't, I am sure) I would help him'. In this situation, the speaker is convinced that the subject will not build the house. Since, however, the action will be done in the future, there is necessarily an element of uncertainty with regard to it.

For the expression of possession, the verb አለ allä with suffixed pronouns is used with the conjunctions እንደ endä, ከ kä, and ኖረ norä in the simple imperfect with the conjunction ብ bə. Examples: ብር ፡ እንዳለህ ፡ ስጠኝ berr endalläh sətaňň 'give me money if you have some'; for a more emphatic statement: ብር ፡ ካለህ ፡ ስጠኝ ፡ berr kalläh sətaňň 'give me money if you have some'; ገንዘብ ፡ ቢኖረው ፡ ሲኒማ ፡ ይሄዳል ፡ gänzäb binoräw sinima yəhedal 'if he has money, he will go to the movies'.

100.2. Unreal condition

An unreal condition is expressed by ብ bə with the simple imperfect in the protasis and by በ bä with the perfect (which may or may not be followed by ነበር näbbär) in the apodosis; or by the gerundive with ቢሆን bihon in the protasis and by በ bä with the perfect in the apodosis (which may or may not be followed by ነበር näbbär); or by the gerundive followed by ቢሆን bihon in the protasis and by the simple imperfect with ነበር näbbär in the apodosis.

The sentence 'if I had heard, I would have come' can be rendered in the following ways: ብሰማ ፡ በመጣሁ ፡ bəsäma bämäṭṭahʷ;

or by ብስማ፡ በመጣሁ፡ ነበር bəsäma bämäṭṭahʷ näbbär; or by ሰምቼ፡ ቢሆን፡ በመጣሁ sämǝčče bihon bämäṭṭahʷ; or by ሰምቼ፡ ቢሆን፡ እመጣ፡ ነበር sämǝčče bihon ǝmäṭa näbbär.

A more definite statement is obtained through the addition of ኑሮ nuro in the protasis. Thus, a more definite statement of 'if I had heard, I would have come' is rendered by ሰምቼ፡ ቢሆን፡ ኑሮ፡ እመጣ፡ ነበር፡ sämǝčče bihon nuro ǝmäṭa näbbär.

Other examples: እርዳታ፡ ብትፈልግ፡ ኑሮ፡ እረዳህ፡ ነበር፡ ǝrdata bǝttǝfälläg nuro ǝrädah näbbär 'I would have helped you if you had needed help'; መኪና፡ ኑሮኝ፡ ቢሆን፡ ኑሮ፡ አዲስ፡ አበባ፡ ትናንትና፡ እሄድ፡ ነበር mäkina nuroñ bihoñ nuro addis abäba tǝnantǝnna ǝhed näbbär 'I would have gone yesterday to Addis Ababa if I had had a car'.

For a negative protasis, the gerundive with ባይሆን bayhon (that is, ብ bǝ with the negative imperfect አይሆን ayhon) or ብ bǝ with the negative imperfect is used. Thus the sentence 'if I had not held him, he would have run away' is rendered by ይዤው፡ ባይሆን፡ ይሸሽ፡ ነበር yǝžžew bayhon yǝšäš näbbär, or by ባልይዘው፡ ይሸሽ፡ ነበር balyǝzäw yǝšäš näbbär.

A more definite statement is expressed by adding ኑሮ nuro. Thus the above sentence will be rendered by ይዤው፡ ባይሆን፡ ኑሮ፡ ይሸሽ፡ ነበር yǝžžew bayhon nuro yǝšäš näbbär, or by ባልይዘው፡ ኑሮ፡ ይሸሽ፡ ነበር፡ balyǝzäw nuro yäšäš näbbär.

The concept of an unreal condition can be expressed in the same way as the concept of uncertainty (see above), the concept of unreality being dependent on the adverb of time for the past.

Example: አምና፡ ቤት፡ ቢሰራ፡ እስካሁን፡ ከኪራይ፡ ብዙ፡ ገንዘብ፡ ያጠራቅም፡ ነበር amna bet bisära əskahun käkiray bəzu gänzäb yaṭṭäraqəm näbbär 'if he had built a house last year, he would have accumulated a lot of money by now from the rent'.

Indeed the same sentence without the adverb for the past will express uncertainty. Example: ዘንድሮ፡ ቤት፡ ቢሠራ፡ ከኪራይ፡ ብዙ፡ ገንዘብ፡ ያጠራቅም፡ ነበር zändəro bet bisära käkiray bəzu gänzäb yaṭṭäräqəm näbbär 'if he would build a house this year, he would accumulate a lot of money from the rent'.

100.3. 'If at least, at least'

The idea of 'if at least' is expressed by እንኳ ənkʷa with a conditional structure, that is, preceded or followed by ብ bə + simple imperfect and followed by an apodosis ~~(see §)~~.

Examples: ትንሽ፡ ገንዘብ፡ ቢከፍለኝ፡ እንኳ (ከፍሎኝ፡ ቢሆን፡ እንኳ) አልጋ፡ እሰጠው፡ ነበር tənnəš gänzäb bikäflän ənkʷa (or käfloň bihon ənkʷa) alga əsäṭäw näbbär 'if at least he gave me some money I would give him the bed'; ሽማግሌ፡ ቢሆን፡ እንኳ፡ (ኑሮ፡ ቢሆን፡ እንኳ) አከብረው፡ ነበር šəmagəlle bihon ənkʷa (or nuro bihon ənkʷa) akäbräw näbbär 'if at least he were an old man, I would respect him'; አደንስ፡ ሄድክ፡ ጥንቸል፡ ገድለህ፡ እንኳ፡ ብትመጣ፡ ጥሩ፡ ነበር፡ adänəss hedk, ṭənčäl gädläh ənkʷa bəttəmäṭa ṭəru näbbär 'You went hunting. It would be a good thing had you at least come having killed a rabbit'.

The idea of 'at least, if at least' is also expressed by ባይሆን፡ እንኳ፡ bayhon ənkʷa (that is, bə + ayhon ənkʷa), or by ሌላው፡ እንኳን፡ ቀርቶ፡ lelaw ənkʷan qärto (that is, other-thing at-least being-left-out), or by የቀረው፡ ቀርቶ፡ yäqärräw qärto or by ሌላ፡ ቢቀር፡ እንኳ፡ lela biqär ənkʷa (that is, 'other-thing if-it-is-left-out at least').

Examples: ቦርሳውንስ፡ይውሰደው፡ ባይሆን፡ እንኳ፡ (ሌላው፡ እንኳን፡ ቀርቶ, የቀረው፡ ቀርቶ) ገንዘቡን፡ ይተውልኝ፡ borsawənəss yəwsädäw, bayhon ənkʷa (or lelaw ənkʷan qärto, or yäqärräw qärto) gänzäbun yətäwəlləñ 'I don't mind his taking the wallet, but at least he should have left the money'; ባትረዳኝ፡ ባይሆን፡ እንኳ፡ ጠላቶቼን፡ አትርዳብኝ፡ battərädaññ bayhon ənkʷa ṭalatoččen attərdabbəññ 'even if you don't help me, at least don't help my enemies'; ሌላ፡ ቢቀር፡ እንኳ፡ ጻፍልኝ፡ lela biqär ənkʷa ṣafəlləñ 'at least write to me'.

100.4. 'If only'

The concept of 'if only' is expressed either by the jussive followed by እንጂ engi, or by እንኳን ənkʷan with the structure of a conditional.

Examples: ገንዘብ፡ ይስጠኝ፡ እንጂ፡ የፈለገውን፡ እገዛለታለሁ፡ gänzäb yəsṭäññ əngi yäfällägäwən əgäzallätallähʷ 'if only he gives me money I will buy for him whatever he wants', or 'just let him give me the money and I will buy for him whatever he wants'; ልቀጠር፡ እንጂ፡ ብድሬን፡ እከፍላለሁ፡ ləqqäṭär əngi bəddərən əkäflallähʷ 'if only I were employed I would pay my debt'; ሰርቼ፡ እንኳን፡ ቢሆን፡ ኖሮ፡ ብድሬን፡ እከፍል፡ ነበር särečče ənkʷan bihon noro bəddəre əkäfl näbbär 'if only I had been working I would have paid my debt'.

100.5. 'Whether ... or, whether ... or not' in a conditional context

The alternative of 'whether ... or' can relate either two verbs (as in 'whether you come or not', that is, 'whether you come or you don't come') or two nouns (as in 'whether you kill a man or beast').

The concept of 'whether ... or, whether ... or not, no matter whether ... or, regardless whether ... or', the alternative being between two verbs is expressed by ቢ bə with the simple positive or negative imperfect of the same verb, or by the positive and negative jussive of the same verb, or by the positive and negative perfect of the same verb.

The sentence 'whether he comes or not, I will go to the market' is rendered by ቢመጣ፡ ባይመጣ፡ ገበያ፡ እሄዳለ̈ሁ፡ bimäṭa baymäṭa gäbäya əhedallähʷ, or by ይምጣ፡ አይምጣ፡ ገበያ፡ እሄዳለ̈ሁ፡ yəmṭa ayəmṭa gäbäya əhedallähʷ, or by መጣ̈፡ አልመጣ̈፡ ገበያ፡ እሄዳለ̈ሁ፡ mäṭṭa almäṭṭa gäbäya əhedallähʷ.

Note that the 2nd verb can also be ቀ̈ረ qärrä 'be left out, stay away'. Thus the same sentence can be rendered by ቢመጣ፡ ቢቀር፡ ገበያ፡ እሄዳለ̈ሁ፡ bimäṭa biqär gäbäya əhedallähʷ, or by መጣ፡ ቀረ̈፡ ገበያ፡ እሄዳለ̈ሁ፡ mäṭṭa qärrä gäbäya əhedallähʷ.

The sentence 'whether it rains or not, I will go plowing' is rendered by ቢዘንብ፡ ባይዘንብ፡ ሂጌ̈፡ እርሳለ̈ሁ፡ bizänb bayzänb hiǧǧe arsallähʷ, or by ይዝነብ፡ አይዝነብ፡ ሂጌ̈፡ እርሳለ̈ሁ፡ yəznäb ayəznäb hiǧǧe arsallähʷ, or by ዘ̈ነበ፡ አልዘ̈ነበ፡ ሂጌ̈፡ እርሳለ̈ሁ፡ zännäbä alzännäbä hiǧǧe arsallähʷ.

If the alternative is between two nouns, the verb is placed between the nouns, the verb being used in the imperfect preceded by ቢ bə, or by the jussive, or by the perfect. The sentence 'whether he kills a man or a beast, he will certainly be called cruel' is rendered by ሰው፡ ቢገድል፡ እንሰሳ፡ ጨካኝ፡ መባል፡ አይቀርም፡ säw bigädl ənsəsa čäkkañ mäbbal ayqärəm, or by ሰው፡ ይግደል፡ እንሰሳ፡ ጨካኝ፡ መባል፡ አይቀርም· säw yəgdäl ənsəsa čäkkañ mäbbal ayqärəm, or by ሰው፡ ገዳለ፡ እንሰሳ፡ ጨካኝ፡ መባል፡ አይቀርም säw gäddälä ənsəsa čäkkañ mäbbal ayqärəm.

101. ADVERBS

The 'primitive' adverbs, that is, adverbs that are not connected with a noun, verb, pronoun, and so on, are lexical items. Therefore, only a few adverbs of this kind will be given here.

Time: አሁን ahun 'now, soon', ዛሬ zare 'today', tǝlantǝnna (with variants ትላንት ፡ tǝlant, ትናንት tǝnant, tǝnantǝnna) 'yesterday', ነገ nägä 'tomorrow', ገና gäna 'still, yet' (with negative verb: 'not yet'). Question: መቸ mäčä (also written መቼ mäče) 'when?'.

Place: Question: የት yät 'where?'.

Most of the adverbials are connected with the noun, verb, pronoun, or adjective using various procedures for the formation of the adverbial meaning.

Several adverbials are of nominal origin. They can be combined with a preposition. Thus, ፊት fit (originally 'face') means 'before, in front'. With prepositions: በፊት bäfit 'before, earlier'; ወደፊት wädäfit 'forward, later on'.

ኋላ hʷala 'back, in the back'; በኋላ bähʷala 'later, afterwards'; የኋላ ፡ ኋላ ፡ yähʷala hʷala 'finally', ወደኋላ wädä hʷala 'later on'.

ላይ lay 'above, on the top'; በላይ bälay 'up there, over there'; ወደላይ wädälay 'upwards, toward there', እንደላይ ande lay 'together'.

ታች tačč 'below, on the bottom, down there'; በታች bätačč 'below', ወደታች wädätačč 'downwards'.

ውጭ wəčč 'outside'; እውጭ əwečč 'outside'; ከውጭ käwečč 'from the outside', and many more.

Adjectives can likewise be used as adverbs:

መልካም mälkam 'good' and 'well'

ልክ ləkk 'exact' and 'exactly'

ትንሽ tənnəš 'small' and 'few'

ብዙ bəzu 'numerous', ' ch'

An adjective followed by አድርጎ adrəgo (gerundive of አደረገ adärrägä) is an adverbial. Example: ትምህርቱን፡ ደህና፡ አድርጎ፡ አጠና፡ təmhərtun dähna adrəgo aṭänna 'he studied his lesson well'.

The morpheme ኛ -ñña suffixed to the adjective ክፉ kəfu 'bad' in the form ክፉኛ kəfuñña means 'badly' (e.g. ክፉኛ፡ ቈስሏል kəfuñña qʷäslwal 'he was badly wounded').

The ordinal numerals ending in -ኛ -ñña also serve as adverbs: ሁለተኛ hulättäñña 'another time, for the second time'; ሶስተኛ፡ sostäñña 'for the third time'. Note also አብዛኛው abzaññaw 'most of it'.

The same idea 'for the ... time' is expressed by -e suffixed to the cardinal number. Thus, ሁለቴ hulätte 'for the second time, another time, again', ሶስቴ፡ soste 'for the third time'. Note also አንዳንዴ andande 'sometimes'.

Some adverbs arise from a combination of preposition with the demonstratives -ዚህ -zzih, and -ዚያ -zziya. Thus, እዚህ əzzih 'here', እዚያ əzziya 'there'; ከዚህ käzzih 'from here', ከዚያ käzziya 'from there'; ስለዚህ səläzzih 'therefore'; እንደዚህ əndäzzih 'like this', እንደዚሁ əndäzzihu 'just so, without any reason'; እንደዚሁም əndäzzihum 'similarly'.

The interrogative ምን mən 'what?' is used with various elements for the formation of adverbials. Thus, ለምን፡ lämən 'why?', ስለምን፡ səlämən 'why?', እንደምን፡ əndämən 'how?'; ምን፡ጊዜ mən gize 'when?', ምን፡ያህል mən yahəl 'how much?', በምን፡የተነሣ bämən yätänässa 'why?', and others.

Adverbs are often formed by prefixing the preposition በ bä 'with' to a noun or to an adjective. Thus, በኃይል bähayl 'strongly' (from ኃይል hayl 'straight'), በግድ bägədd 'necessarily, forcibly, by force', በብላሽ bäbəlaš 'for nothing', በጠቅላላው bäṭäqlallaw 'in general', በጭራሽ bäčərraš 'absolutely', በደንብ bädänb 'properly', በቀጥታ bäqäṭṭəta 'directly', ባንድነት፡ bandənnät 'together', በፍጹም bäfəṣṣəm 'absolutely', በጊዜ bägize 'early, on time', በቅርብ፡ጊዜ bäqərbə gize 'recently', and many others.

The element የ yä prefixed to a noun or to a non-inflected element likewise serves for the expression of adverbs. Thus, የግድ yägədd 'by force', የኋሊት yähʷalit 'backwards', የፊጥኝ፡አሰረው፡ yäfiṭṭəñ assäräw 'he tied his hands in the back', የግርንግሪት፡አሰሩት፡ yägərəngərit assärut 'they tied him by his hands and feet', የቆምጥ፡ትፈጫለች፡ yäqəmməṭ təfäčalläčč 'she grinds sitting'; የምንበርክ፡አስኬደው፡ yämbərk askedäw 'he made him walk on his knees'.

Certain verbs in a particular verb form can serve as adverbials. Thus, በተለየ bätäläyyä or በተለይ bätäläyy 'especially'; biyans 'at least'; ቢበዛ bibäza, or ቢበዛ፡ቢበዛ bibäza bibäza 'at most', ይሆናል yəhonal 'perhaps'; ይልቁንም yəlq-u-nə-mm 'especially'.

The idea of 'ever' is expressed by the gerundive of the principal verb followed by affirmative imperfect of አወቀ awwäqä 'know', thus, ፈልገህ፡ታውቃለህ fälləgäh tawqalläh 'have you ever wanted'.

The idea of 'never' is expressed by the gerundive of the principal verb followed by the negative imperfect of አወቀ awwäqä 'know'; thus, ፈልጌ፡አላውቅም fälləgge alawqəm 'I have never wanted'.

The idea of 'never' can also be expressed by ጨርሶ čärrəso (gerundive of ጨረሰ čärräsä 'finish'). Example: አልሄድክም፡ ጨርሶ፤ (or ጨርሻ) alhedkəm? čärrəso (or čärrəšša) 'Didn't you go? Never'.

As it was mentioned above (§ 43.1.), gerundives can have at times a circumstantial or adverbial function. Examples: ሩጦ፡ሄደ ruṭo hedä 'he went running'; አርፈህ፡ቁጭ፡በል፡ arfät qučč bäl 'sit quietly'. This is quite often the case with gerundives of the a-stem. Thus, አፍጥኖ፡ሠራ afṭəno särra 'he worked fast'; አጥብቆ፡ተናገረ aṭbəqo tänaggärä 'he spoke seriously'; አምርሮ፡ተቈጣ amərro täqʷäṭṭa 'he became seriously angry'.

The inflected or non-inflected gerundive of certain verbs is likewise used as adverb. Some of these gerundives are:

አብሮ abro 'together', as in አብረን፡እንሄዳለን፡ abrän ənnəhedallän 'we will go together'.

ደግሞ dägmo (also used as ደሞ dämmo) 'also' ገንዘብ፡ ደግሞ ይፈልጋል gänzäb dägmo yefällegal 'he also wants money'.

አልፎ፡አልፎ alfo alfo 'from time to time, here and there'; ቀድሞ qädmo 'before'; ጨርሶ čärreso 'completely'; ወዶ፡ wäddo 'willingly'; አውቆ 'deliberately'. For examples, see § 43.2.

102. INTERJECTIONS

The interjections are uttered with a special intonation.

Some of the interjections are:

Admiration አቤት abet. In a sentence, እንኳን፡ ənkʷan serves for this purpose. Example: ስትሄድ፡ አረማመዱዋ፡ እንኳን፡ ማማሩ፡ (or እንኳን፡ ቢያምር፡) səttəhed arrämamädwa ənkʷan mamaru (or ənkʷan biyamər) 'when she walks, how pretty is her gait'.

Agreement and approval እሺ əšši 'all right'

Alas! ወዮ wäyyo; also followed by ለ with the prepositional suffixes, as in ወዮላቸው፡ wäyyollaččäw 'woe unto them!'

All right! እሺ əšši!

Approval (bravo!) ጎሽ goš, እንኳን ənkʷan, እንዲያ፡ ነው əndiya näw. With object suffix pronouns referring to the person: አበጀህ፡ abäǧǧəh; ያሳድግህ yasaddəgəh lit. 'may God make you grow! (is said to a child)'.

Bravo!, see approval

Certainly! እንዴታ əndeta

Cheer up! አይዞህ ayzoh! (for sg. masc.), አይዞሽ ayzoš (for sg. fem.)

Come on! በል bäl. Example: በል፡ እንሂድ bäl ənnəhid 'come on, let's go!

Congratulations! እንኳን፡ ənkʷan. This particle is also used to express joy or satisfaction on the part of the speaker and as such is used for congratulations on happy occasions.

For example: እንኳን፡ መጣህ፡ ənkʷan mäṭṭah 'congratulations on your safe arrival!' እንኳን፡ ደህና፡ ገቡ ənkʷan dähna gäbbu 'congratulations on your (pl.) safe return!'; እንኳን፡ ከዘመን፡ ወደ፡ ዘመን፡ ያሸጋግረዎ ənkʷan käzämän wädäzämän yaššägaggäräwo 'Happy New Year!', lit. 'even from-time toward-time may-He (God)-make-you-cross-over'; እንኳን፡ ደስ፡ ያለው፡ ənkʷan däss yaläw 'congratulations!' (said for any happy occasion).

እንኳን ənkʷan may also express various attitudes on the part of the speaker. Thus, for instance, if a child brings firewood home, his mother may say እንኳን፡ እንጨቱን፡ አመጣህ፡ ənkʷan ənčätun amäṭṭah 'I'm glad that you brought wood', or 'good for you, you brought wood'. Or a man may come home just in time to save his wife from a thief and she will say' እንኳን፡ ቶሎ፡ ደረሱልኝ ənkʷan tolo därräsulleňň 'I'm happy that you came so soon', lit. 'fine, quickly you-arrived-to-my-advantage'. Or if a child burns his finger playing with fire after it has been warned not to, the mother may say እንኳን፡ አቃጠለሽ፡ ənkʷan aqqaṭṭäläš 'good, you deserved to get burned'.

Courage! አይዞህ ayzoh (masc. sg.), አይዞሽ ayzoš (fem. sg.),
 በርታ bärta (lit. be strong!)

Disbelief, see Surprise

Disgust አዲያ ädiya!

Distress አይ ayi!

Happiness, joy እሰይ əssäy! አበት abet!

He! አዬ aye!

(How), And how! እንዴታ፡ ədeta!

Hush! ዝም zəmm!

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Incredulity, see Protest

Joy እሰይ əssäy, አቤት abet!

(Know), I don't know! እንጃ ənğa!

Lamentation ዋይ way!

(Marvelous), how marvellous! ወይ ፡ ተአምር ፡ wäy täʾammər

Never mind! ግድ ፡ የለም gədd yälläm!

Oath, see Swear

Of course! እንዴታ əndeta!

(But) of course! እኮ əkko!

Pain ዋይ way!

Please! እባክህ əbakkəh! (masc. sg.) እባክሽ ፡ əbakkəš! (fem. sg.), እባካችሁ əbakkaččəhʷ (pl.), እባክዎ əbakkʷo (resp.)

For the expression of a request 'please!' እስቲ əsti is used (ex. ና ፡ እስቲ na əsti 'come here, please!)

Protest አይ ayy! እንዴ ənde!

Protest and incredulity ኧረ ärä; combined with እባክህ ፡ əbakkəh as ኧረባክህ äräbakkəh. For the other suffix pronoun, see 'Please!'

Really! ኧረ ärä!, ኧረግ äräg! ኧረገኝ ärägäňň

(Refuge) I take refuge! የሙትኝ yämuṭṭəňň, ሙትኝ muṭəňň

Refusal and unwillingness እምቢ əmbi!

Regret አይ ay!

(Right). Is that right? አዬ aye?

So then እስቲ əsti

Strange! ጉድ gud!; ወይ ፡ ጉድ wäy gud!

Sure! እንዴታ əndeta!

Surprise ግሩም gərum!; ወይ ፡ ግሩም wäy gərum!, ይገርማል ፡ yəgärmal!, ይደንቃል yədänqal!, እጹብ ፡ ድንቅ əṣub dənq!, ኧረገኝ ፡ ärägäňň!,

ኧረጉድ äragud!, ወይ፡ጉድ wäy gud!, እንዴ ənde!, ለካ läkka.

Surprise and disbelief አጃብ፡አጃብ ağäb ağäb!

(Swear), I swear that it is true! ይሙት yəmut (lit. let him die!), ሙት mut (lit. 'die'); see § 41.3.

Take! እንካ፡ ənka! (masc. sg.), እንቺ ənči! (fem. sg.), እንኩ ənku! (pl.)

(Unfortunate), how unfortunate! አዬ፡ጉድ aye gud!

Well then! ታዲያ tadiya!, ታዲያስ tadiyas!

Woe! ወዮ wäyyo, with ለ lä and prepositional suffixes, as in ወዮላቸው wäyyollaččäw! woe unto them!; ወይኔ wäyne woe unto me!, አቤት፡አቤት abet abet!

Wonderful!, see Surprise